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Rev. Dr Stearns;

with the regards of

R. S. Folsom.

May 31, 1871.

THE

FOUR GOSPELS:

TRANSLATED

FROM THE

GREEK TEXT OF TISCHENDORF,

WITH THE VARIOUS READINGS OF GRIESBACH, LACHMANN, TISCHENDORF, TREGELLES, MEYER, ALFORD, AND OTHERS;

AND

With Critical and Expository Notes.

BY

NATHANIEL S. FOLSOM.

Second Edition, with an Appendix.

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CAMBRIDGE:

PRESS OF JOHN WILSON AND SON.

TO MY FORMER COLLEAGUES AND PUPILS

OF THE

Meadville Theological School;

TO CHRISTIAN DISCIPLES OF EVERY DENOMINATION;

TO ALL,

WITHOUT DISTINCTION OR RESTRICTION OF NAME,

WHO SEEK TO KNOW THE TRUTH, AND TO DO THE WILL OF GOD,

This Volume is Inscribed.

"The doctrines of Christianity are much more clearly taught in the Bible in the words of Christ himself, than in the formularies of the Church of England, or of any other Church."—Earl RUSSELL *in the House of Lords, Dec.* 2, 1867.

"We, that is, all of the Anglican Church who have had any regular training in theology, are so early taught to trace the Creed in the Scriptures, and to refer at once certain portions of both Testaments to certain high mysteries of the Catholic faith, that it commonly appears to ourselves as though we had learned these mysteries directly from the Scriptures. But there are few, surely, who on careful recollection would not be compelled to acknowledge that the Creed, or some corresponding catechetical instruction, had prepossessed them with these truths, before ever they thought of proving them from Holy Writ. I need hardly remind you of the unquestioned historical fact that THE VERY NICENE CREED ITSELF, to which perhaps of all formulæ we are most indebted for our sound belief in the proper Divinity of the Son of God—even THIS CREED HAD ITS ORIGIN, not from the Scriptures, but FROM TRADITION."—"*Sermons, Academical and Occasional*," by JOHN KEBLE, Oxford, 1848.

PREFACE.

THE following Translation was commenced more than ten years ago from the text of Tischendorf, with the publication, in Parts, of his 7th critical edition of the Greek New Testament, and was completed in 1861. It was afterward laid aside until, with the reception of Part First of his 8th edition in 1866, it was again taken in hand; the work of revising, and conforming it to the latest text was begun, and during the last two years the volume has occupied the most of my time

The translation which I have made is modern in its style, with the exception of retaining the personal pronouns *thou* and *thee*, and their corresponding predicates. These in many places are necessary to convey the exact meaning, are still universally employed in prayer to the heavenly Father, and the home affections in Germany and other foreign countries have never allowed them to be dropped out of the daily speech. In thus departing from the style of the Common Version, I hoped to give some freshness to the Christian records. But a weightier reason influenced me — that

with all the hold which the Common Version has on the mind and heart of many, as well from its real excellence and wealth of contents as from long association, it is not the speech of the people, like Luther's and other modern Versions in general use. There is danger, from the contrast, of putting religion apart from life and making it a form. Nor is it an idle conjecture, that this ancient style is one of the occasions of an increasing neglect of the New Testament among those trained almost wholly under the influences of modern literature. In former times, when the Bible was read in the common schools, and parents and children united in the study of it on Sundays, there naturally grew a familiarity with it which, if occasioning in any a temporary show of disrespect, prepared the way for it to become an object of affection and reverence in after years, like many of the once slighted things of childhood, and bore rich fruit. It is so no longer.

In pursuing the work whether of a translator or an interpreter, although one may justly have no respect for scriptural literalism, or for mere verbal, textual criticism, he cannot disregard the forms of speech which another uses, without failing to perceive his ideas. I have therefore weighed every Greek word and sought to give its exact equivalent in English, always observing the facts of usage and the connection

in which the word stands. There are indeed more important requisites still for apprehending another's mind; but certainly this is impossible without attending to the words by which he deliberately expresses it. I think I have thus recovered some of the sayings of Jesus from statements of them in which their point has been missed. For example, "Be WARY as serpents and UNSOILED as doves" (Matthew x. 16), a caution to his disciples going into the midst of peril and temptation, and needed particularly by his ministers in all time — a caution derived from the actual, if unnoticed, traits of the objects whence the comparison is taken.

I have given in general the proper force of the subjunctive or conditional mood, and always of the aorist tense, nor neglected the small but often quite significant particles of speech. A Translation, however faithful and excellent in general, which pays no attention to these, will often present aspects and movements of the mind of Christ different from the reality. In respect to the aorist tense, a departure from its fundamental idea of *momentary* action, and generally *past* though sometimes very recent action — past except in the few cases where it is anticipatory — is just to that extent a departure from the mind of the speaker or writer who used the tense to express his thoughts. By that tense is given the record of the attestation to

Jesus (Matthew iii. 17), which in the Common Version is translated, "This is my beloved Son, *in whom I am well pleased.*" Obedience to the law of usage demands the translation, "with whom I BECAME well pleased;" or, adopting Winer's rendering (Andover ed. p. 278), *whom I took into favor* — expressing to our human conception the reason, in the spirit and life, in the mind and character, of Jesus, why he was now sent forth with power from on high to teach and to save. Instead of the translation, in Matthew xxvii. 46 and parallel passages, "My God, my God! *why hast thou forsaken me*," the aorist demands the rendering, why DIDST thou forsake me? That is, *why abandon me to my persecutors?* This is the very same word by which the Septuagint translators of their Hebrew Scriptures into Greek expressed the same cry from David under persecution, as recorded in Psalm xxii. 1. The two renderings in each instance certainly present two radically distinct conceptions. The law of usage in speech here brings Jesus into the sphere of our common humanity.

The conditional mood in Greek is very generally merged into the indicative future, to no essential loss of the thought indeed. But every Greek scholar knows that there is sometimes a shadė of meaning which the indicative future fails to give. The latter presents the thought more positively and dogmatically, and there-

fore incorrectly copies features of personal character. Very likely, my attempt to present the precise shade of the conditional mood in the original may have occasioned an apparent stiffness to the Translation in some places, which could have been easily avoided by disregarding that characteristic feature. But no English student of the New Testament will find this a stumbling-block in his way. On the contrary, when he reflects that the mood of the verb used expresses the mood of the speaker's or writer's mind also, he will welcome the means by which I have sought to aid him in discerning more distinctly the attitude of the mind of Christ.

There are moreover throughout the New Testament many instances of broken, heterogeneous, blended, defective and redundant structure, and of construction of sentences, whether from inadvertence or design, less according to the rules of grammar than to the sense, but not contrary to usage in conversation. I think that fidelity in a translator requires him to preserve these, where the English idiom will allow it. There need be no fear that any roughness of this sort will diminish the value of the records to the truth-seeking and especially the common mind; much less to him who desires to know what the records really are. I have endeavored also to preserve both the resemblances and diversities of style existing in the Four Evangelists, which

in the original are so discernible even in the three Synoptical books. To provide moreover every facility in my power for others to know what I have added to any passage in order to convey its meaning, I have enclosed in brackets the words not contained in the original.

There are in the Translation some departures from Tischendorf's text, about a score in number, all of which, with the exception of Matthew viii. 28, xxviii. 15, Luke viii. 26, occur, I think, after Luke xvii. 11 (the close of Part Fourth), and most of them after John vi. 23 (the close of Part Fifth), which is as far as the publication of the 8th edition has proceeded. None of them is essential to the sense except the reading in John v. 1, which has an important bearing on the duration of the ministry of Christ. But in no instance have I failed to quote the latest reading of Tischendorf, or chosen another in which I was not sustained by some or by all of the other critics, whose names, with their authorities in many instances, I think I have also given.

Of the Various Readings the larger portion had been collected as early as 1861; but later editions of some of the works whence they were taken has caused the labor of several entire collations and revisions. The copy of Tregelles, which I recently collated throughout with Tischendorf, was loaned me by a scholar of Cambridge, whose services in sacred litera-

ture have justly made his name eminent. In quoting from Griesbach, I used the copy, belonging to Harvard College Library, of the larger critical work, 3rd edition, 1827, edited by Schulz, rather than the Manual published in 1805, nine years after the first edition of the larger work. For the edition of 1827 is the work always referred to by Tischendorf. It is also the remark of Griesbach in the Preface to the Manual, that he "has found no cause to recede from the text of his larger work except in a very few places of almost no consequence;" and the marginal readings of the former are selections from the latter. The larger edition moreover best exhibits the preëminent critical sagacity of Griesbach, whose judgment as to what should probably be added to the Received Text, and what rejected from it, has been sustained in so many instances by those who have come after him. In a work requiring so close, and minute, and protracted attention, as to give every reading in which Tischendorf varies ever so little from the Common Version, and in which the other critics concur with him, and quite often where they differ from him and from the Common Version, I can hardly hope to have attained to perfect accuracy. But I have sought it here as well as elsewhere.

In the Notes it has been one of my objects to sustain and illustrate the Translation. No one indeed can be

a true translator, who is not also an interpreter. My chief aim however has been to state what the Four Gospels say to me on the points there specified — and in particular what the Gospel of John says — after much study and reflection and experience, with all the helps accessible in the Latin, French, German and English languages. Neither in the Notes, nor in the Various Readings with the help of the introductory explanations, is there much which the English student cannot understand.

I am frank to confess, that I have been unable to find in the writings of the New Testament any but that "common Christianity," which rises above all the denominations and comprehends them all. What is beyond that, stands not on "the words of Christ," but on "the formularies of the Church," and, as acknowledged also by Keble in the remarkable Confession fronting this Preface, "had its origin not from the Scriptures but from Tradition." It is a Tradition which, from the intelligence, character and number of those forming and contributing to sustain it, may well impress every one convinced of the fallibility of the individual human judgment, and sway him if he thinks he sees connected with it a superior working Christian force. And yet I have found that with wider knowledge, and the discipline of life, and ripeness of character, many of the best and most intelligent

of those, who are supposed to form the *consensus* of the faith of the great body of the Church, have felt and confessed, that *the essential beliefs are held in common by* ALL *denominations of Christians.* Unless I am utterly self-deceived, it has been my chief aim, both in the Translation and in the Notes, to promote that "common Christianity;" to help form not a narrower and more shallow, but deeper and broader Christian consciousness, in which believers shall become more vitally one; and, as the best means of doing this, to bring Him who is the great teacher and exemplar of Christianity, its central divine form and visible head, more distinctly into view, that we may "see him as he is."

It formed no part of my design to give an Introduction to the several Gospels. I believe them to be the productions of the men whose names they bear, with the exception that the present Gospel of Matthew is a Greek translation by an unknown person from a Hebrew original of which Matthew was the author. In respect to the Gospel of John, I have reconsidered, with unreserved purpose to abide by the facts critically weighed, the *internal* difficulties alleged to exist. To my own view, the discrepancies affirmed by some very distinguished men disappear; and in place of incomprehensible mysteries, or antiquated speculations, I view "truths that wake, to perish never," — truths

to save man from perishing and give him eternal life. But were I at all uncertain, as I am not, about this Gospel, I should say of it as Calvin said of the Epistle to the Hebrews, "I care not who wrote it; for me it contains eternal truth." As long as any shall be found "who hunger and thirst after righteousness," so long will they find in the Gospel of John, who was more receptive than his fellow-disciples of the highest teachings of their Master, "the true bread from heaven," "the well of water springing up into eternal life." As long as any shall ask, "Show us the Father," so long will "the Son of God" answer them out of this Gospel, and show them "the Father from heaven." As long as any shall look for an ideal of perfect humanity, for true work and worship here, and for grounds of hope in a worthy Hereafter, so long in these memorials by "the disciple whom Jesus loved" will they find the true "Son of man," who teaches human duty and destiny from their central principle, exhibits God immanent in nature and in man, imparts more and more of his own faith and spirit, and makes sure of heaven all souls who are one with him in love to God and love to man.

CONCORD, Mass. March 12, 1869.

PREFACE TO THE SECOND EDITION.

In this new edition, I have made no changes of translation affecting in the slightest degree any of the passages of supposed doctrinal bearing.

Here and there a stronger word has been put in the place of another first chosen, as, in Mark v. 40, *scoffed* for "laughed;" and a phrase apparently harsher in tone than the original, as in John ii. 4, "What have *I* to do with *thee?*" — adopted by the Common Version and Dr. Noyes as well as by myself — slightly varied, in order to lessen, if possible, the seeming severity, by changing it into "What hast *thou* to do with *me?*" In a few instances, the translation in the Text, and an alternative rendering in the Notes, have changed places; and in one instance (John i. 9), a fair alternative, which I omitted giving in the Notes, I have now put in the Translation, and remitted the other to the Notes. Some of my less idiomatic constructions of sentences, in which I aimed to show the different verbal arrangements of parallel clauses by the three Synoptists in the original narration of the same facts and discourses, — constructions in which the sense was clear even at the first, — these, and some of the "shoulds," which *should* not have disturbed some of my readers so much, will be found to have taken a quiet departure. Other changes will be discernible only on a close comparison of the two editions. In all of them I have sought exactness, and conscientiously presented what I conceive to be the sense of the Greek.

I have restored, at the close of Luke's Gospel, the two clauses omitted by Tischendorf, and completed the Various Readings from Tischendorf's revision in the eighth edition of his text of the Four Gospels, now all published.

In the Notes, and in the small type, I have corrected some errors discovered there. I have withdrawn matter that seemed to me less important, for the sake of inserting what in my judgment tends to increase the probability of the correctness of my translation of ambiguous and confessedly difficult passages, and to prove the legitimacy of the meaning I put upon them. Several notes have been added in order to show, still more satisfactorily, what one of the ablest and most discriminating of my critics has called "the inner truth of the books," and to remove what seem to me misconceptions of the character of Jesus, and of the nature of some of his utterances.

I have also withdrawn one paragraph suggesting a difficulty, the presentation of which just there was not in harmony with my object to develope and defend truth on its positive side. In its place I have inserted another, in which I seek to appropriate the truth suggested by the scene and words, so as to promote the soul's filial confidence in the heavenly Father, and its fellowship with the spirit of Christ.

One or two of my critics have stumbled into the error of thinking that I had produced a strictly "literal," rather than sought to make an *exact*, Translation. They could have paid no attention to the bracketed words in the Text, nor examined the Notes, in which the *literal* meaning was given, while in the Text a free rendering was adopted. Certainly, they took no pains to compare my version with the original, if they were capable of making the comparison.

Another insists that the work "is prepared from the standpoint of those who hold the sentiments of that Theological

School" with which the Translator had been connected, and that "it endeavors to make all other seekers after the truth accept the same views." Well, one of those "sentiments" is expressed in the closing verse of the 20th chapter of John's Gospel: "These have been written in order that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in his name." The Translator has sought to present this central truth of a common Christianity with all the clearness and fulness in his power. It was evidently the principal object of the composition of the Fourth Gospel. But my critic discloses a low estimate of it. For, in objecting to my rendering of John viii. 58, he says that "it is a declaration that Jesus was merely ordained of God to be the Messiah." *Merely* ordained to be the Messiah! My critic's own stand-point seems to shut out of his view every aspect of the Messiah except the Jewish. Or, at least, he seems to suppose that the Translator, and all of the same school of thought, have no other view. Will it be of any use to declare that we hold as truths, necessarily correlated to that of the Messiahship, the inauguration by Jesus of the new reign of righteousness, peace, and joy; the filial spirit of the Son of God a central principle effective in obedience and submission to the Divine will; his fraternal spirit an unfailing prompter of doing good to man; in short, his God and Father our God and Father, his brothers our brothers, his state of blessedness and glory in the future world ours according to our spiritual and moral resemblance to him?

I take no offense at the alleged motive of my work, that "it endeavors to persuade all other seekers after the truth to accept the same views,"—such as the views just specified; and if any one calling himself a Christian has no sympathy with such a motive, then so much the worse for him! Moreover, in my endeavor to show, by acknowledged principles of interpretation, the common Christianity contained in the Four

Gospels, I confess the motive of a wish to show also the fact, clearly seen and modestly urged by Keble, that "the certain high mysteries" supposed to be therein contained are in the main owing to "corresponding catechetical instruction," and to "regular training in theology." Nay, I confess further to an *Apologia pro vitâ suâ*. I read in Greek the Proem of John's Gospel before I was twelve years of age to my teacher, Charles Packard, then only in his seventeenth year; and ever after, more or less, that Proem, with the rest of the Greek New Testament, became a study, and their explanation the calling providentially assigned me. And the book was a labor of love — a love of the kind of work; a love of Him whose person and teachings, spirit and life, it aimed to set forth. It had been laid aside often, until at last circumstances morally compelled me to finish it.

Still another critic, too genial and generous for me to help loving and thanking him, yet thinks the Translator "a little too unsettled in his views, too uncertain of his grounds, to be at all times consistent with himself." I trust that, whatever may have been the past, the reader can see nothing of this uncertainty in the book before him, or of inconsistency with itself.

In conclusion, I turn afresh to that great, and, in the best sense, divine Personality, "Jesus of Nazareth," "the Teacher sent from God," "the Word become flesh," who, since his resurrection from all that was mortal, has become a mighty spiritual power in the souls of men throughout the world I render him my willing love and homage. He drew me in my youth from sin, and it is he who saves me still. He, who on earth was always in heaven, and ever came forth from that heaven to enlighten and purify and comfort; who has helped men see the truth which he saw, and find the rest which he found in the bosom of the all-embracing Father, is above all. Patient with the disciples when they expressed

their doubts; wondering sometimes at their slowness of mind and heart to believe what he communicated as truth, yet not casting them off on this account; never ceasing his demonstrations of love, even in the midst of their denials; expressing his confidence that the spirit of truth in them would guide them in all the truth; stimulating them by the wonderful power of his own faith, and inspiring them to reach forth to the ideal presented in his own life, — the influence of such a Leader shall never wane. He will draw all men to himself. And higher manifestations of his glory are yet to be made on earth to all who love him and keep his word.

CONCORD, Mass., May 1, 1871.

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ACCORDING TO MATTHEW.

I. 1–17.

[1]A RECORD of [the] birth of Jesus Christ, son of David, son of Abraham.

[2]Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; [3]and Judah begot Pharez and Zerah, of Tamar; and Pharez begot Hezron; and Hezron begot Ram; [4]and Ram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; [5]and Salmon begot Boaz, of Rahab; and Boaz begot Obed, of Ruth; and Obed begot Jesse; [6]and Jesse begot David the King.

And David begot Solomon, of the [wife] of Uriah; [7]and Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; [8]and Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Uzziah; [9]and Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah; [10]and Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah; [11]and Josiah begot Jeconiah and his brothers, on the removal to Babylon.

[12]And after the removal to Babylon Jeconiah begot Salathiel; and Salathiel begot Zerubbabel; [13]and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; [14]and Azor begot Zadok; and Zadok begot Achim; and Achim begot Eliud; [15]and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; [16]and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, the Christ [so] called.

[17]All the generations therefore from Abraham unto David [are] fourteen generations; and from David unto the removal to Babylon, fourteen generations; and from the removal to Babylon unto the Christ, fourteen generations.

I. 18—II. 23.

[18]Now the birth of Jesus Christ was thus. His mother Mary having been betrothed to Joseph, before they came [to live] together she was found to be with child of [the] Holy Spirit. [19]And Joseph her husband, being a righteous [man], and not willing to make an example of her, was disposed to put her away privately. [20]But on his having thought this, behold, an angel of [the] LORD appeared in a dream to him, saying, Joseph, son of David, do not fear to take to [thee] Mary thy wife; for that which is begotten in her is of [the] Holy Spirit. [21]And she shall bear a son, and thou shalt call his name Jesus; for he [it is that] will save his people from their sins. [22]And this has all come to pass, that there might be fulfilled what was spoken by [the] LORD through the prophet, saying,

> [23]Behold, the virgin shall be with child and bear a son,
> And they shall call his name Immanuel:

which interpreted is, GOD [IS] WITH US. [24]And Joseph, having risen from sleep, did as the angel of [the] LORD had directed him, and took to [himself] his wife, [25]and knew her not until she had borne a son; and he called his name Jesus.

II. [1]Now Jesus having been born in Bethlehem of Judæa in [the] days of Herod the king, behold, Magians from [the] East arrived in Jerusalem, [2]saying, Where is he that is born king of the Jews? For we saw his star in its rising, and came to worship him. [3]And king Herod hearing of [it] was agitated, and all Jerusalem with him; [4]and having assembled all the chief priests and scribes of the people he inquired of them, Where is the Christ born? [5]And they said to him, In Bethlehem of Judæa; for thus it stands written through the prophet,

> [6]And thou, Bethlehem, land of Judah,
> Art in no wise least among the rulers of Judah;
> For out of thee shall come forth a leader,
> Who shall have charge of my people Israel.

[7]Then Herod, having privately called the Magians, ascertained from them exactly the time of the appearing star; [8]and sending them to Bethlehem, he said, Go and make exact inquiry for the young child, and, so soon as you find [him], bring me word, in order that I too may go and worship him. [9]And they, having heard the king, departed; and behold, the star which they had seen in its rising went before them, until it came and stood over where the young child was: [10]and

on seeing the star they rejoiced with very great joy. [11]And having come into the house they saw the young child with Mary his mother, and fell down and worshipped him; and opening their treasures they presented gifts to him — gold and frankincense and myrrh. [12]And having received response in a dream not to go back to Herod, they withdrew into their country by another way.

[13]And when they had withdrawn, behold, an angel of [the] LORD appears in a dream to Joseph, saying, Rise, and take the young child and his mother, and flee into Egypt, and be there until I tell thee; for Herod is about to seek the young child to destroy him. [14]And he, having risen, took the young child and his mother by night, and withdrew into Egypt, [15]and was there until the death of Herod; that there might be fulfilled what was spoken by [the] LORD through the prophet, saying,

> Out of Egypt I called my son.

[16]Then Herod, perceiving that he had been deluded by the Magians, was very much enraged; and he sent forth, and slew all the boys that were in Bethlehem and in all its borders, from two years old and under, according to the time which he had exactly ascertained from the Magians. [17]Then was fulfilled what was spoken through Jeremiah the prophet, saying,

> [18]A voice in Ramah was heard,
> Weeping and much lamentation;
> Rachel weeping for her children —
> And would not be comforted,
> Because they were no more.

[19]But Herod having died, behold, an angel of [the]

LORD appears in a dream to Joseph in Egypt, [20]saying, Rise, and take the young child and his mother, and go into [the] land of Israel; for they have died that were seeking the young child's life. [21]And he, having risen, took the young child and his mother, and entered into [the] land of Israel. [22]But hearing that Archelaus was reigning over Judæa instead of his father Herod, he was afraid to go thither; and having received response in a dream he withdrew into the parts of Galilee. [23]And he came and dwelt in a city called Nazareth; that there might be fulfilled what was spoken through the prophets, that he shall be called a Nazoræan.

III., IV.

[1]Now in those days John the Baptist presents himself, proclaiming in the Desert of Judæa, [2]saying, Repent; for the kingdom of heaven is at hand. [3]For this is he that was spoken of through Isaiah the prophet, saying,

> A Crier's voice in the Desert:
> Make ready the way of the LORD,
> Make straight his paths!

[4]And John himself had his clothing of camel's hair, and a leathern girdle about his waist, and his food was locusts and wild honey. [5]Then went out to him Jerusalem, and all Judæa, and all the surrounding region of the Jordan, [6]and were baptized by him in the Jordan river, confessing their sins.

[7]But on seeing many of the Pharisees and Sadducees coming for the baptism he said to them, Brood of vipers! who intimated to you to flee from the coming

wrath? [8]Bear fruit therefore worthy of repentance. [9]And do not think to say in yourselves, We have Abraham [for] a father; for I say to you that God is able out of these stones to raise up children to Abraham. [10]And already the axe is laid at the root of the trees: every tree therefore not bearing fine fruit is cut down, and cast into the fire. [11]I indeed baptize you in water, unto repentance; but he that is coming after me is mightier than I, whose sandals I am not fit to carry — he will baptize you in [the] Holy Spirit and fire: [12]whose winnowing-fork [is] in his hand, and he will thoroughly clean off his threshing-floor, and gather his wheat into the garner; but the chaff he will burn up with unquenchable fire.

[13]Then Jesus from Galilee presents himself at the Jordan to John, to be baptized by him. [14]But he tried to hinder him, saying, I have need to be baptized by thee, and dost thou come to me? [15]But Jesus answering said to him, Suffer [me] just now; for thus it becomes us to fulfil all righteousness. Then he suffered him. [16]And having been baptized, Jesus immediately went up from the water; and behold, the skies were opened, and he saw [the] Spirit of God, descending like a dove, coming upon him. [17]And lo, a voice out of the skies, saying, This is my beloved Son, with whom I became well pleased.

IV. [1]Then Jesus was led up by the Spirit into the Desert, to be tempted by the Devil. [2]And having fasted forty days and forty nights he was afterward hungry. [3]And the Tempter approaching said to him,

If thou art [the] Son of God, say [the word] that these stones become loaves [of bread]. 4But he answering said, It stands written,

> Not on bread alone shall man live,
> But on every word proceeding through [the] mouth of God.

5Then the Devil takes him into the holy city, and set him on the pinnacle of the temple, 6and says to him, If thou art [the] Son of God, cast thyself downward; for it stands written,

> He will command his angels concerning thee;
> And on [their] hands they shall bear thee up,
> Lest thou dash thy foot against a stone.

7Said Jesus to him, Again it stands written,

> Thou shalt not put to trial [the] LORD thy God.

8Again the Devil takes him to a very high mountain, and shows him all the kingdoms of the world, and their glory; 9and he said to him, I will give these all to thee, if thou fall down and worship me. 10Then says Jesus to him, Go thy way, Satan! For it stands written,

> [The] LORD thy God shalt thou worship,
> And Him alone shalt thou serve.

11Then the Devil leaves him, and behold, angels came and ministered to him.

12And having heard that John was delivered up, he withdrew into Galilee. 13And leaving Nazareth he came and dwelt in Kapharnaum, which is by the lake-side, on the borders of Zebulon and Naphtali; 14that there might be fulfilled what was spoken through Isaiah the prophet, saying,

15[The] land of Zebulon and land of Naphtali,
[By] way of the lake, beyond the Jordan,
Galilee of the Gentiles, —
16The people that sat in darkness
Saw a great light;
And those sitting in a region of death-shade, —
A light arose on them.

17From that time Jesus began to proclaim and to say, Repent; for the kingdom of heaven is at hand.

18And walking by the lake of Galilee he saw two brothers, Simon who is called Peter and Andrew his brother, throwing a casting-net into the lake; for they were fishermen. 19And he says to them, Come after me, and I will make you fishers of men. 20And they, immediately leaving the nets, followed him. 21And going forward thence he saw two other brothers, James the [son] of Zebedee and John his brother, in the boat with Zebedee their father, repairing their nets; and he called them. 22And they, immediately leaving the boat and their father, followed him.

23And he went about, in all Galilee, teaching in their synagogues, and proclaiming the Good News of the kingdom, and curing all disease and all ailment among the people. 24And the rumor of him went abroad into all Syria, and they brought to him all that were ill with various diseases and seized with racking pains, and demoniacs and epileptics and paralytics; and he cured them. 25And large crowds followed him from Galilee and Decapolis and Jerusalem and Judæa and beyond the Jordan.

V., VI., VII.

[1]AND seeing the crowds he went up the mountain; and when he sat down his disciples came to him.
[2]And he opened his mouth and taught them, saying:

[3]Happy the poor in spirit; because theirs is the kingdom of heaven.

[4]Happy the meek; because they shall inherit the land.

[5]Happy they that mourn; because they shall be comforted.

[6]Happy they that hunger and thirst for righteousness; because they shall be satisfied.

[7]Happy the merciful; because they shall obtain mercy.

[8]Happy the pure in heart; because they shall see God.

[9]Happy the peacemakers; because they shall be called sons of God.

[10]Happy the persecuted for righteousness' sake; because theirs is the kingdom of heaven.

[11]Happy are you whenever they reproach and persecute you, and say every [thing] evil against you falsely, for my sake. [12]Rejoice and exult; because your reward [is] great in heaven: for so they persecuted the prophets that were before you.

[13]You are the salt of the earth: but if the salt lose its savor, with what shall it be salted? It is of no further use, except to be thrown out of doors and trodden under foot by men.

[14]You are the light of the world. A city cannot be hid, lying on a hill. [15]Nor do they light a lamp and set it under the measure, but upon the lamp-stand;

and it shines for all that are in the house. [16]Thus let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

[17]Do not suppose that I came to destroy the Law or the Prophets: I came not to destroy, but to complete. [18]For verily I say to you, until heaven and earth pass away, one iota or tip [of a letter] should in no wise pass from the Law, until all take effect. [19]Whoever therefore should set aside one of the least of these commandments, and teach men so, shall be called least in the kingdom of heaven; but whoever should do and teach [them], this [same] shall be called great in the kingdom of heaven. [20]For I say to you, that unless your righteousness exceed that of the Scribes and Pharisees you in no wise enter into the kingdom of heaven.

[21]You had heard that it was said to those of old, THOU SHALT NOT MURDER; AND WHOEVER SHOULD MURDER WILL BE LIABLE TO THE COURT OF JUSTICE. [22]But I say to you, that every one who is angry with his brother will be liable to the court of justice; and whoever should say to his brother, Worthless fellow! will be liable to the Sanhedrim; and whoever should say, Fool! will be liable [to be cast] into the fiery hell. [23]If therefore thou offer thy gift at the altar, and there remember that thy brother has any thing against thee, [24]leave there thy gift before the altar, and first go and be reconciled to thy brother, and then come and offer thy gift. [25]Be friendly to thy adversary quickly, even until when thou art with him on the way [to court]; lest the adversary deliver thee up to the judge, and the judge to the officer, and thou

shalt be thrown into prison. [26]Verily I say to thee, thou wilt in no wise have come out thence until thou shalt have paid the last farthing.

[27]You had heard that it was said, THOU SHALT NOT COMMIT ADULTERY. [28]But I say to you, that every one who looks upon a woman for the purpose of lust had already committed adultery with her in his heart. [29]But if thy right eye causes thee to offend, pluck it out and cast [it] from thee; for it is of advantage to thee that one of thy members perish, and not thy whole body be cast into hell. [30]And if thy right hand causes thee to offend, cut it off and cast [it] from thee; for it is of advantage to thee that one of thy members perish, and not thy whole body depart into hell. [31]Moreover it had been said, WHOEVER SHOULD PUT AWAY HIS WIFE, LET HIM GIVE HER A [CERTIFICATE OF] DIVORCE. [32]But I say to you, that every one who puts away his wife except for reason of unchastity makes her commit adultery; and whoever should marry a divorced woman commits adultery.

[33]Again, you had heard that it was said to those of old, THOU SHALT NOT FORSWEAR THYSELF, BUT SHALT RAY TO THE LORD THY OATHS. [34]But I tell you not to swear at all: neither by heaven, because it is [the] throne of God; [35]nor by the earth, because it is his footstool; nor towards Jerusalem, because it is [the] city of the great King. [36]Nor shouldst thou swear by thy head; because thou canst not make one hair white or black. [37]But let your word be Yes, yes; No, no. And what exceeds these is of evil.

[38]You had heard that it was said, EYE FOR EYE, AND TOOTH FOR TOOTH. But I tell you not to resist evil.

39But whoever smites thee on the right cheek, turn to
him the other also. 40And to him that is determined
to sue thee and take thy tunic, leave to him thy cloak
also. 41And whoever shall impress thee one mile, go
with him two. 42Give to him that asks thee, and from
him that wishes to borrow of thee do not turn away.

43You had heard that it was said, THOU SHALT LOVE
THY NEIGHBOR, AND HATE THY ENEMY. 44But I say
to you, Love your enemies, and pray for those perse-
cuting you; 45that you may become sons of your
Father who is in heaven: because he makes his sun
to rise upon evil and good, and sends rain upon right-
eous and unrighteous. 46For if you love them who love
you, what reward have you? Do not also the tribute-
collectors the same? 47And if you salute your brothers
only, what extraordinary thing do you? Do not also
the heathen the same? 48You shall therefore be per-
fect, as your heavenly Father is perfect.

VI. 1MOREOVER, take heed not to do your [acts of]
righteousness before men for the purpose of being seen
by them; otherwise you have not a reward with your
Father who is in heaven. 2Whenever therefore thou
do alms, do not trumpet [it] before thee, just as the
hypocrites do in the synagogues and in the streets, that
they may be applauded by men: verily I say to you,
they have in full their reward. 3But while thou art
doing alms let not thy left hand know what thy right
hand is doing; 4that thy alms may be in secret: and
thy Father who beholds in secret will recompense
thee.

5And whenever you pray, you shall not be as the

hypocrites; because they like to pray standing in the synagogues and at the corners of the streets, that they may be visible to men. Verily I say to you, they have in full their reward. [6]But do thou, whenever thou pray, enter into thy chamber, and, having shut thy door, pray to thy Father who is in secret; and thy Father who beholds in secret will recompense thee. [7]But, praying, do not speak in a babbling way, as the heathen; for they suppose that in their much speaking they shall be heard. [8]Do not therefore be like them. For your Father knows what things you have need of, before you ask Him. [9]Pray you therefore thus:

Our Father who art in heaven, hallowed be thy name.
[10]Thy kingdom come.
Thy will be brought to pass on earth also as in heaven.
[11]Give us to-day our daily bread.
[12]And forgive us our debts, as we also forgave our debtors.
[13]And do not bring us into trial, but deliver us from the evil.

[14]For if you forgive men their offenses, your heavenly Father will also forgive you. [15]But if you do not forgive men, neither will your Father forgive your offenses.

[16]And whenever you fast, become not gloomy-looking, as the hypocrites; for they deface their countenances, that they may appear unto men [to be] fasting. Verily I say to you, they have in full their reward. [17]But do thou in fasting anoint thy head and wash thy face, [18]that thou appear not to men [to be] fasting, but to thy Father who is in secret; and thy Father who beholds in secret will recompense thee.

[19]Lay not up for you treasures on earth, where moth and rust deface, and where thieves dig through and steal. [20]But lay up for you treasures in heaven, where neither moth nor rust defaces, and where thieves dig not through nor steal. [21]For where thy treasure is, there also thy heart will be. [22]The eye is the lamp of the body. If thy eye be free from blemish, thy whole body will be in the light; [23]but if thy eye be bad, thy whole body will be in the dark. If then the light that is in thee is darkness, how great the darkness! [24]No one can serve two masters; for either he will hate the one and love the other, or he will cling to one and despise the other. You cannot serve God and Mammon.

[25]Wherefore I say to you, be not anxious for your life, what you should eat; nor for your body, with what you should be clothed. Is not the life more than the food, and the body than the clothing? [26]Behold the birds of the air, that they do not sow nor reap, nor gather into garners; and your heavenly Father feeds them. Are not you of far more value than they? [27]But who of you, by being anxious, can add one cubit to his length of life? [28]And why are you anxious about clothing? Consider attentively the lilies of the field, how they grow. They do not toil, nor spin. [29]But I say to you, that not even Solomon in all his glory was arrayed as one of these. [30]Now if the grass of the field, to-day flourishing and to-morrow cast into the oven, God so attires, [will he] not much more you, O little in faith? [31]Therefore do not be anxious, saying, What should we eat? or, What should we drink? or, With what should we be clothed? [32]For all these

the Gentiles seek after; for your heavenly Father knows that you need these all. [33]But seek first his kingdom and righteousness, and these shall all be added to you. [34]Therefore do not be anxious in respect to the morrow; for the morrow will be anxious for itself. Sufficient for the day is the evil thereof.

VII. [1]JUDGE not, that you be not judged. [2]For with what judgment you judge, you will be judged; and with what measure you measure, it will be measured to you. [3]And why dost thou behold the straw that is in thy brother's eye, but not mind the beam in thy own eye? [4]Or how wilt thou say to thy brother, Let me cast the straw out of thy eye; and lo, the beam [is] in thy own eye? [5]Hypocrite, first cast the beam out of thy own eye, and then thou wilt see clearly to cast the straw out of thy brother's eye.

[6]Do not give that which is holy to dogs, nor throw your pearls before swine; lest they shall trample them down with their feet, and turning round tear you.

[7]Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. [8]For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. [9]Or what man is there of you, of whom his son shall ask bread, —will he give him a stone? [10]Or shall ask for a fish also, —will he give him a serpent? [11]If you therefore, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him!

[12]All things whatever, therefore, you would that

men should do to you, so also do you to them; for this is the Law and the Prophets.

13 Enter through the narrow gate; because wide [is] the gate, and broad the way, that leads to ruin, and many there are who enter through it. 14 Because narrow [is] the gate, and close the way, that leads to life, and few there are who find it.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 From their fruits you will know them. Are clusters of grapes gathered from thorn-bushes, or figs from thistles? 17 So every good tree produces fine fruits, but the corrupt tree produces bad fruits. 18 A good tree cannot bear bad fruits, nor a corrupt tree bear fine fruits. 19 Every tree not producing fine fruit is cut down and cast into [the] fire. 20 So, then, from their fruits you will know them.

21 Not every one that says to me, Master, Master, shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven. 22 Many will say to me in that day, Master, Master, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty deeds? 23 And then will I confess to them, I never knew you: depart from me, you who work iniquity!

24 Every one therefore who hears these sayings of mine and does them, shall be compared to a prudent man who built his house on the rock. 25 And the rain descended, and the streams came, and the winds blew, and assailed that house, and it fell not; for it was founded on the rock. 26 And every one that hears these sayings of mine and does them not, shall be compared

to a heedless man who built his house on the sand. [27]And the rain descended, and the streams came, and the winds blew, and beat upon that house, and it fell; and the fall of it was great.

[28]And it came to pass, when Jesus had ended these words, [that] the crowds were struck with astonishment at his teaching. [29]For he taught them as having authority, and not as their scribes.

VIII.—IX. 1.

[1]And when he had descended from the mountain, large crowds followed him. [2]And behold, a leper approaching worshipped him, saying, Master, if thou wilt, thou canst cleanse me. [3]And reaching out his hand he touched him, saying, I will; be thou cleansed. And immediately his leprosy was cleansed. [4]And says Jesus to him, See thou tell no one; but go, show thyself to the priest, and offer the gift which Moses directed, for a testimony to them.

[5]And when he had entered into Kapharnaum, there came to him a centurion, entreating him [6]and saying, Master, my boy lies prostrate in the house a paralytic, dreadfully racked with pain. [7]He says to him, I will come and cure him. [8]But the centurion answering said, Master, I am not fit for thee to enter under my roof; but only say [it] with a word, and my boy will be healed. [9]For I also am a man under authority, having under myself soldiers; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does [it].

10 And on hearing [it] Jesus wondered, and said to
those following, Verily I say to you, not even in Israel
found I so great faith. 11 And I say to you, that many
will come from [the] East and [the] West, and re-
cline at table with Abraham and Isaac and Jacob in
the kingdom of heaven. 12 But the sons of the king-
dom shall go out into the outer darkness: there will
be the weeping and the gnashing of the teeth. 13 And
said Jesus to the centurion, Go; be it to thee as thou
believedst. And in that hour the boy was healed.

14 And Jesus, having come into the house of Peter,
saw his wife's mother lying prostrate and sick with
fever. 15 And he touched her hand, and the fever left
her, and she rose and ministered to him. 16 And at
evening, they brought to him many demoniacs, and he
cast out the spirits with a word, and cured all that
were ill; 17 that there might be fulfilled what was
spoken through Isaiah the prophet, saying,

> He himself took our infirmities,
> And carried away our diseases.

18 But Jesus, on seeing large crowds about him, gave
command to depart to the other side. 19 And one, a
scribe, came and said to him, Teacher, I will follow
thee whithersoever thou depart. 20 And says Jesus to
him, The foxes have holes, and the birds of the air
nests; but the Son of man has not where he may lay
the head. 21 And another of the disciples said to him,
Master, permit me first to go away and bury my
father. 22 But he says to him, Follow me; and suffer
the dead to bury their own dead.

[23]And when he went on board the boat, his disciples followed him. [24]And behold, there arose a great commotion in the lake, so that the boat was being covered by the waves; but he himself was asleep. [25]And approaching they waked him, saying, Master, save; we are perishing. [26]And he says to them, Why are you timid, O little in faith? Then rising he rebuked the winds and the lake, and there came on a great calm. [27]And the men wondered, saying, What kind of a man is this, that even the winds and the lake obey him?

[28]And when he had come to the other side, to the country of the Gerasenes, there met him two demoniacs coming forth out of the tombs, very fierce, so that none was able to pass on by that way. [29]And lo, they cried out, saying, What hast thou to do with us, Son of God? Camest thou hither to torture us before [the] time? [30]Now there was far off from them a herd of many swine feeding. [31]And the demons entreated him, saying, If thou cast us out, send us away into the herd of swine. [32]And he said to them, Go. And they having come out went away into the swine. And behold, all the herd rushed down the steep slope into the lake, and died in the waters. [33]But the herdsmen fled, and having gone away into the city carried the news of [it] all, and [in particular] the affair of the demoniacs. [34]And behold, all the city came out to meet Jesus, and on seeing him entreated that he would remove from their borders. IX. [1]And having gone on board a boat, he crossed over and came into his own city.

IX. 2–38.

2 And behold, they were bringing to him a paralytic lying prostrate on a bed. And Jesus perceiving their faith said to the paralytic, Be of good cheer, child! Thy sins are forgiven. 3 And lo, some of the scribes said in themselves, This [man] blasphemes. 4 And Jesus perceiving their thoughts said, Why think you ill in your hearts? 5 For which is easier, to say, Thy sins are forgiven; or to say, Rise and walk? 6 But that you may know that the Son of man has authority on the earth to forgive sins, — then he says to the paralytic, — Rise, and take up thy bed, and go to thy house. 7 And rising he departed to his house. 8 And, on seeing [it], the crowds feared and glorified God who gave such authority to men.

9 And Jesus passing along thence saw a man called Matthew, sitting at the tribute-office, and he says to him, Follow me. And rising up he followed him. 10 And it came to pass, as he was reclining [at table] in the house, behold, many tribute-collectors and sinners having come were reclining with Jesus and his disciples. 11 And on seeing [it] the Pharisees said to his disciples, Why does your Teacher eat with the tribute-collectors and sinners? 12 But he on hearing [it] said, Those in health have no need of a physician, but they that are ill. 13 But go and learn what means [this],

I wish mercy, and not sacrifice.

For I came not to call righteous [men], but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast, but thy disciples

fast not? [15] And said Jesus to them, Can the guests of the bride-chamber mourn so long as the bridegroom is with them? But there will come days when the bridegroom would be taken away from them, and then they will fast. [16] But no one puts a patch of undressed cloth on an old garment; for the part of it supplied pulls away from the garment, and a worse rent ensues. [17] Neither do they pour new wine into old wine-skins; else the skins burst, and the wine is spilt, and the skins are lost. But they pour new wine into new skins, and both are preserved together.

[18] While he was speaking these things to them, behold, a ruler entering worshipped him, saying, My daughter this moment died; but come and put thy hand upon her, and she will live. [19] And Jesus rising proceeded to follow him; also his disciples. [20] And behold, a woman, having a blood-flowing for twelve years, approaching behind touched the fringe of his garment. [21] For she said in herself, If I should only touch his garment, I shall be restored. [22] And he, turning round and seeing her, said, Be of good cheer, daughter! Thy faith has restored thee. And the woman was restored from that hour.

[23] And Jesus, on coming to the house of the ruler, and seeing the minstrels, and the crowd making a tumult, said, [24] Withdraw; for the young girl had not died, but is asleep. And they scoffed at him. [25] But when the crowd had been put out, he entered and took hold of her hand, and the young girl rose. [26] And this report went abroad into all that land.

[27] And as Jesus was passing along thence, there

followed him two blind men, crying out and saying, Have mercy on us, Son of David! [28]And when he had come into the house, the blind men came to him; and Jesus says to them, Believe you that I am able to do this? They say to him, Yes, Master. [29]Then he touched their eyes, saying, According to your faith be it to you! [30]And their eyes were opened. And Jesus expostulated with them, saying, Look you [to it], let no one know [it]. [31]But they on coming out published him far and wide in all that land.

[32]And as they were coming out, behold, [people] brought to him a dumb demoniac. [33]And the demon having been cast out, the dumb [man] spoke. And the crowds wondered, saying, Never appeared the like in Israel. [34]But the Pharisees said, He casts out the demons by the ruler of the demons.

[35]And Jesus went about all the cities and the villages, teaching in their synagogues, and proclaiming the Good News of the kingdom, and curing all disease and all ailment. [36]And seeing the crowds he was moved with compassion for them, because they were worried and scattered like sheep not having a shepherd. [37]Then says he to his disciples, The harvest indeed [is] large, but the laborers [are] few. [38]Pray therefore the LORD of the harvest, that He would dispatch laborers into his harvest.

X.—XI. 1.

[1]AND having called to [him] his twelve disciples, he gave them authority over unclean spirits, so as to cast

them out, and to cure all disease and all ailment. [2]Now the names of the twelve apostles are these:— Simon, first, who is called Peter, and Andrew his brother; and James the [son] of Zebedee, and John his brother; [3]Philip and Bartholomew; Thomas, and Matthew the tribute-collector; James the [son] of Alpheus, and Lebbæus; [4]Simon the Zealot, and Judas Iscariot who also delivered him up.

[5]These twelve Jesus sent forth, having given charge to them saying: Do not depart into a road [leading] to Gentiles, and do not enter into a city of Samaritans; [6]but go rather to the lost sheep of the house of Israel. [7]And as you go, proclaim, saying, The kingdom of heaven is at hand. [8]Cure infirm, raise dead [persons]; cleanse lepers, cast out demons: freely you received, freely give. [9]Do not procure gold nor silver nor copper [-coin to put] into your girdles, [10]not wallet for journey, nor two tunics, nor sandals, nor staff; for the laborer is worthy of his support. [11]And into whatever city or village you shall have entered, inquire who in it is a worthy [man] and there abide until you depart [from the place]. [12]And on entering into the house salute it. [13]And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. [14]And whoever should not receive you nor hearken to your words, on coming forth out of that house or city shake off the dust from your feet. [15]Verily I say to you, more tolerable will it have been for [the] land of Sodom and Gomorrah in [the] day of judgment, than for that city.

[16]Behold, I send you forth as sheep in [the] midst

of wolves: therefore become wary as serpents, and unsoiled as doves. [17]And take heed of men; for they will deliver you up to council-sessions, and scourge you in their synagogues, [18]and you shall be led also before governors and kings for my sake, for a testimony to them and to the Gentiles. [19]But whenever they deliver you up, be not anxious how or what you should speak; for it will be given you in that hour what you should speak. [20]For not you are the speakers, but the Spirit of your Father that speaks in you. [21]And brother will deliver up brother to death, and father child, and children will rise up against parents and cause them to be put to death. [22]And you will be hated by all on account of my name: but he that has endured to [the] end, this [same] shall be saved. [23]But when they persecute you in this city, flee into the next; for verily I say to you, you shall not have finished the cities of Israel, until the Son of man come. [24]A disciple is not above the teacher, nor a servant above his master. [25]Enough for the disciple that he become as his teacher, and the servant as his master. If they surnamed the master of the house Beelzebul, how much more his household dependants! [26]Therefore fear them not; for there is nothing covered which shall not be disclosed, and secret which shall not be known. [27]What I say to you in the darkness, tell in the light; and what you hear [spoken] into the ear, proclaim on the housetops. [28]And be not afraid of them that kill the body, but are not able to kill the soul. But fear Him rather, who is able to destroy both soul and body in hell. [29]Are not two sparrows sold for a penny? And one of them shall not fall to the

ground without your Father. [30]But even the hairs of your head have all been numbered. [31]Therefore fear not; you are of more value than many sparrows. [32]Every one therefore who shall confess in my behalf before men, I also will confess in his behalf before my Father who is in heaven. [33]But whoever should deny me before men, I also will deny him before my Father who is in heaven.

[34]Do not suppose that I came to cast peace along over the land; I came not to cast peace, but a sword. [35]For I came to set a man at variance with his father, and daughter with her mother, and bride with her mother-in-law; [36]and foes of the man his household dependants [will be]. [37]He that loves father or mother above me is not worthy of me, and he that loves son or daughter above me is not worthy of me, [38]and he who does not take his cross and follow after me is not worthy of me. [39]He that has found his life will lose it, and he that has lost his life for my sake will find it. [40]He that receives you receives me, and he that receives me receives Him who sent me. [41]He that receives a prophet, out of regard to a prophet's name, will receive a prophet's reward; and he that receives a righteous man, out of regard to a righteous man's name, will receive a righteous man's reward. [42]And whoever should give to one of these little ones only a cup of cold [water] to drink, out of regard to a disciple's name, verily I say to you, he would by no means lose his reward.

XI. [1]And it came to pass, when Jesus had finished giving instructions to his twelve disciples, [that]

he removed thence, to teach and proclaim in their cities.

XI. 2–30.

2 Now John having heard in the prison of the works
of the Christ, sent by his disciples 3 and said to him,
Art thou he that is coming, or may we expect
another? 4 And Jesus answering said to them, Go
and report to John what you hear and see: 5 blind
[men] recover sight and lame walk, lepers are cleansed
and deaf [persons] hear, and dead [men] are raised
and [the] poor receive Good News; 6 and happy is
whoever should not take offense at me.

7 And as these were going, Jesus began to say to the
crowds concerning John, What went you out into
the Desert to view? A reed shaken by [the] wind?
8 But what went you out to see? A man attired in
soft [fabrics]? Behold, they who wear soft [fabrics
are] in the palaces of kings. 9 But why went you
out? To see a prophet? Yes, I say to you, and a
great deal more than a prophet. 10 This it is concern-
ing whom it stands written,

> Behold, I send forth my messenger before thy face,
> Who shall prepare thy way before thee.

11 Verily I say to you, there has not risen among
women-born a greater than John the Baptist. But the
lesser in the kingdom of heaven is a greater than
he. 12 And from the days of John the Baptist until
now, the kingdom of heaven is invaded by force, and
men exerting force are seizing it. 13 For all the
Prophets and the Law, until John, prophesied. 14 And,

if you are willing to receive [it], he himself is Elijah who was about to come. [15] He that has ears, let him hear.

[16] But to what shall I compare this generation? It is like young children sitting in the market-places, who calling to the others [17] say, We played on the pipe to you, and you did not dance; we made lamentation, and you did not smite your breasts. [18] For John came neither eating nor drinking, and they say, He has a demon. [19] The Son of man came eating and drinking, and they say, Behold, a glutton and a wine-bibber, a friend of tribute-collectors and sinners. And wisdom received her justification from her works.

[20] Then he began to upbraid the cities, in which his most numerous mighty deeds had taken place, because they repented not. [21] Woe to thee, Chorazin! Woe to thee, Bethsaida! Because if in Tyre and Sidon had taken place the mighty deeds that took place in you, they would have repented long ago in sackcloth and ashes. [22] But I say to you, more tolerable will it have been for Tyre and Sidon in [the] day of judgment than for you. [23] And thou, Kapharnaum,—shalt thou exalt thyself to [the] sky? Thou shalt be brought down to [the] netherworld. Because if in Sodom had taken place the mighty deeds that took place in thee, it would have remained until to-day. [24] But I say to you that more tolerable will it have been for [the] land of Sodom in [the] day of judgment than for thee.

[25] At that time Jesus answering said, I acknowledge

to thee, Father, LORD of heaven and earth, that Thou didst conceal these things from wise and sagacious [men], and disclose them to babes; [26]yes, Father, that so came to pass [what was] a pleasure before Thee! [27]All things were delivered to me by my Father; and none fully knows the Son but the Father, nor does any one fully know the Father but the Son, and [he] to whom the Son may be disposed to reveal [Him]. [28]Come to me, all that are weary and heavy-laden, and I will give you rest. [29]Take my yoke upon you and learn from me, because I am meek and lowly in heart; and you shall find rest to your souls. [30]For my yoke is easy, and my burden light.

XII.

[1]At that time Jesus went on the Sabbath through the grain-fields; and his disciples were hungry, and began to pluck off heads of grain and to eat. [2]And the Pharisees on seeing it said to him, Behold, thy disciples are doing what it is not allowable to do on Sabbath. [3]But he said to them, Did you not [ever] read what David did when he was hungry, and those with him — [4]how he entered into the house of God, and they ate the show-bread, which it was not allowable for him to eat, nor for those with him, but for the priests alone? [5]Or did you not [ever] read in the Law, that on the Sabbath the priests in the temple profane the Sabbath and are blameless? [6]But I say to you that [something] greater than the temple is here. [7]But if you had known what means [this],

I wish mercy and not sacrifice,

you would not have condemned the blameless. [8]For the Son of man is Master of the Sabbath.

[9]And removing thence he came into their synagogue. [10]And behold, [there was] a man having a withered hand: and they asked him, saying, Is it allowable to cure on the Sabbath? that they might accuse him. [11]But he said to them, What man will there be of you, who shall have one sheep, and, if this fall on the Sabbath into a pit, will not lay hold of it and lift [it out]? [12]Of how much more value, then, a man is than a sheep! So that it is allowable to do well on the Sabbath. [13]Then he says to the man, Reach out thy hand; and he reached [it] out, and it was restored sound, as the other. [14]But the Pharisees having come out, held a consultation against him, in order to destroy him.

[15]But Jesus knowing [it] withdrew from thence, and many followed him, and he cured them all, [16]and admonished them not to make him public: [17]that there might be fulfilled what was spoken through Isaiah the prophet, saying,

[18]Behold my servant whom I chose;
My beloved, whom my soul approved.
I will put my Spirit upon him,
And he shall announce judgment to the nations.
[19]He will not contend, nor raise outcry,
Nor will any one hear his voice in the streets.
[20]A shattered reed he will not break in two,
And a smoking flax-wick he will not quench,
Until he send forth the judgment unto victory.
[21]And on his name nations will rest their hope.

[22]Then was brought to him a demoniac, blind and

dumb, and he cured him, so that the dumb [man] spoke and saw. [23]And all the crowds were full of excitement and said, Is this perchance the Son of David? [24]But the Pharisees, on hearing [it], said, This [man] does not cast out the demons except by Beelzebul, ruler of the demons. [25]But knowing their thoughts he said to them, Every kingdom divided against itself is desolated, and every city or house divided against itself shall not stand. [26]And if Satan casts out Satan, he had become divided against himself; how then shall his kingdom stand? [27]And if I by Beelzebul cast out the demons, by whom do your sons cast out? Wherefore they themselves shall be your judges. [28]But if by [the] Spirit of God I cast out the demons, then the kingdom of God had already reached you. [29]Or how can any one enter into the house of the strong [man] and seize his effects, except he first bind the strong [man], and then plunder his house? [30]He that is not with me is against me, and he that gathers not with me scatters.

[31]On this account I say to you, All sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit shall not be forgiven. [32]And whoever should speak a word against the Son of man, it shall be forgiven him; but whoever should speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming. [33]Either make the tree fine and its fruit fine, or make the tree corrupt and its fruit corrupt; for from the fruit the tree is known. [34]Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. [35]The good man out of

the good treasury dispenses good things, and the evil man out of the evil treasury dispenses evil things. [36]But I say to you, that every idle word which men shall speak, — they shall render account of it in [the] day of judgment. [37]For out of thy words thou shalt be justified, and out of thy words thou shalt be condemned.

[38]Then answered him some of the scribes and Pharisees, saying, Teacher, we wish to see a sign from thee. [39]But he answering said to them, An evil and adulterous generation seeks for a sign; and no sign shall be given to it, but the sign of Jonah the prophet. [40]For just as Jonah was in the sea-monster's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. [41]Men of Nineveh will rise up in the judgment with this generation, and condemn it; because they repented at the preaching of Jonah, and behold, more than a Jonah [is] here. [42]A queen of [the] South will rise in the judgment with this generation, and condemn it; because she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, more than a Solomon [is] here. [43]But whenever the unclean spirit might come out from the man, it roams through waterless places, seeking rest, and does not find [it]. [44]Then it says, I will return into my house, whence I came out; and, having come, finds [it] empty and swept and put in order. [45]Then it goes and takes with it seven other spirits more evil than itself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation.

46 While he was yet speaking to the crowds, behold,
his mother and brothers were standing outside, seek-
ing to speak to him. 47 And some one said to him,
Behold, thy mother and thy brothers are standing out-
side, seeking to speak to thee. 48 But he answering
said to him that told him, Who is my mother, and
who are my brothers? 49 And extending his hand
toward his disciples, he said, Behold, my mother and
my brothers! 50 For whoever should do the will of my
Father who is in heaven, he is my brother and sister
and mother.

XIII.

1 On that day Jesus, having come forth out of the
house, sat by the lake-side. 2 And there were gath-
ered to him large crowds, so that he went on board
a boat and sat down, and all the crowd stood on the
beach. 3 And he spoke to them many things in para-
bles, saying:

Behold, the sower went out to sow. 4 And, in his
sowing, some [grains] fell by the way-side, and the
birds came and devoured them. 5 And others fell
on the ledgy places, where they had not much soil,
and they sprung up immediately on account of not
having depth of soil; 6 and when the sun rose up, they
became scorched, and on account of not having root
withered. 7 And others fell along over the thorns, and
the thorns grew up and choked them. 8 But others
fell upon the fine soil, and yielded a crop, one [part] a
hundred, another sixty, another thirty fold. 9 He that
has ears, let him hear.

10 And the disciples came and said to him, Why speakest thou to them in parables? 11 And he answering said, To you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given. 12 For whoever has, to him shall be given, and he shall be made to abound. But whoever has not, even what he has shall be taken away from him. 13 I speak to them in parables for this reason, — that seeing they see not, and hearing hear not, nor understand. 14 And there is fulfilled to them the prophecy of Isaiah, which says,

In hearing you shall hear, and shall not have understood;
And seeing you shall see, and shall not have perceived.
15 For the heart of this people had become gross,
And they heard sullenly with their ears,
And closed their eyes,
Lest they should see with their eyes,
And hear with their ears,
And understand with their heart,
And return, and I shall heal them.

16 But happy [are] your eyes, that they see; and your ears, that they hear. 17 Verily I say to you, that many prophets and righteous [men] desired to see what you behold, and saw not; and to hear what you hear, and heard not.

18 Hear you therefore the parable of him that sowed. 19 From every one hearing the word of the kingdom, and not understanding [it], the Evil [one] comes and snatches away what had been sown in his heart: this is he in whom [the word] was sown by the wayside. 20 And he in whom it was sown on the ledgy places,— this is he that hears the word and immediately with

joy receives it, [21]and has not root in himself, but is transient; and, affliction or persecution arising on account of the word, he immediately takes offense. [22]And he in whom it was sown among the thorns, this is he that hears the word, and the anxiety of the times, and the deceitfulness of riches, chokes the word, and he becomes unproductive. [23]But he in whom it was sown on the fine soil, this is he that hears and understands the word, who without fail bears a crop, and produces, this a hundred, that sixty, that thirty fold.

[24]Another parable he set before them, saying, The kingdom of heaven was like a man having sowed choice seed in his field. [25]But while men slept, his enemy came and sowed thereon darnel all over among the wheat, and went away. [26]And when the blade sprung up and produced a crop, then appeared also the darnel. [27]And the servants of the master of the family came and said to him, Master, didst not thou sow choice seed in thy field? Whence then has it darnel? [28]And he said to them, An enemy did this. And the servants say to him, Wilt thou therefore that we go and collect it? [29]But he says, No, lest collecting the darnel you root up the wheat together with it. [30]Suffer both to grow together until the harvest; and in harvest-time I will say to the reapers, Collect first the darnel, and bind it into bundles to burn it up, but the wheat gather into my garner.

[31]Another parable he set before them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field; [32]which is smallest of all the seeds, but when it shall have grown up is largest of the garden-plants, and becomes a tree, so

that the birds of the air come and lodge in its branches.

[33]Another parable he spoke to them. The kingdom of heaven is like leaven, which a woman took and hid in three measures of flour, until [the] whole was leavened.

[34]These all Jesus spoke in parables to the crowds; and without a parable he spoke nothing to them: [35]that there might be fulfilled what was spoken through the prophet Isaiah, saying,

> I will open my mouth in parables,
> I will utter things hidden since [the world's] foundation.

[36]Then having left the crowds he came into the house. And his disciples came to him, saying, Explain to us the parable of the darnel of the field. [37]And he answering said, The sower of the choice seed is the Son of man, [38]and the field is the world; and the choice seed, — these are the sons of the kingdom; but the darnel are the sons of the Evil [one], [39]and the enemy that sowed them is the Devil; and the harvest is [the] close of [the] age, and the reapers are angels. [40]Just as the darnel therefore is collected and burned up with fire, so will it be in the close of the age. [41]The Son of man will send forth his angels, and they will collect out of his kingdom all the causes of offense, and them that do iniquity, [42]and will cast them into the fiery furnace: there will be the weeping and the gnashing of the teeth. [43]Then shall the righteous shine out as the sun in the kingdom of their Father. He that has ears let him hear.

[44]The kingdom of heaven is like a treasure hidden

in the field, which a man, having found, hid; and from his joy goes and sells all that he has, and buys that field.

45 Again, the kingdom of heaven is like a tradesman seeking fine pearls; 46 and, on finding one very valuable pearl, going away he sold every thing which he possessed, and bought it.

47 Again, the kingdom of heaven is like a seine, cast into the lake and gathering of every sort; 48 which, when it was filled, having drawn up on the beach and sat down, they collected the choice into vessels, but the vile they threw away. 49 So also will it be in the close of the age. The angels will come forth and separate the wicked out of [the] midst of the righteous, 50 and cast them into the fiery furnace: there will be the weeping and the gnashing of the teeth. 51 Did you understand these all? They say to him, Yes. 52 And he said to them, Wherefore every scribe, become a disciple to the kingdom of heaven, is like a master of a family, who dispenses out of his treasury things new and old.

53 And it came to pass, when Jesus ended these parables, [that] he took his departure thence. 54 And having come into his father-land he taught them in their synagogue, so that they were struck with astonishment and said, Whence to this [man] this wisdom, and the mighty deeds? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Jude? 56 And are not his sisters all with us? Whence then to this [man] all these things? 57 And they took offense at

him. But Jesus said to them, A prophet is not without honor except in his own father-land, and in his house. [58]And he did not many mighty deeds there, because of their unbelief.

XIV.

[1]At that time Herod the tetrarch heard the rumor of Jesus, [2]and said to his servants, This is John the Baptist: he himself had risen from the dead, and on this account the mighty forces are at work in him. [3]For Herod, having apprehended John, bound and put [him] away in prison, on account of Herodias, the wife of Philip his brother. [4]For John said to him, It is not allowable for thee to have her. [5]And, wishing to kill him, he feared the populace, because they held him as a prophet. [6]Now when Herod's birth-day festival took place, the daughter of Herodias danced in the midst [of the guests], and pleased Herod. [7]Whereupon with an oath he engaged to give her whatever she should ask. [8]And she, instigated by her mother, says, Give me, here on a platter, the head of John the Baptist. [9]And sorrowful, the king on account of the oaths and the guests commanded [it] to be given. [10]And he sent and beheaded John in the prison. [11]And his head was borne on a platter and given to the young girl, and she bore [it] to her mother. [12]And his disciples came and took up the corpse, and buried him, and came and informed Jesus. [13]And Jesus on hearing [it] withdrew from thence in a boat into a desert place apart; and the crowds on hearing [it] followed him on foot from the cities.

[14]And on coming out he saw a large crowd, and was

moved with compassion on them; and he cured their invalids. [15]And at evening the disciples came to him, saying, the place is a desert, and the hour had already gone by: send the crowds away, therefore, to depart into the villages and buy for themselves articles of food. [16]But he said to them, They have no need to go away: give them, you yourselves, [something] to eat. [17]And they say to him, We have here but five loaves and two fishes. [18]And he said, Bring them here to me. [19]And having commanded the crowds to recline on the grass, taking the five loaves and the two fishes, looking up to heaven he invoked a blessing, and broke and gave the loaves to the disciples, and the disciples to the crowds. [20]And all ate and were satisfied: and they took up the residue of the broken pieces, twelve hand-baskets full. [21]And they that ate were about five thousand men, besides women and children.

[22]And he compelled the disciples to get on board the boat, and go before him to the other side, while he should send away the crowds. [23]And, having sent away the crowds, he went up the mountain apart to pray. And at evening he was there alone. [24]But the boat, already mid-way across the lake, was put to hard struggle by the waves; for the wind was contrary. [25]And in the fourth watch of the night he came to them, walking on the lake. [26]And perceiving him walking on the lake, they became agitated, saying, It is an apparition; and they cried out from fear. [27]But he immediately spoke to them, saying, Be of good cheer; it is I; be not afraid. [28]And Peter answering him said, Master, if it is thou, command me to

come to thee on the waters. [29]And he said, Come. And, getting down from the boat, Peter walked on the waters and came to Jesus. [30]But seeing the wind, he became afraid; and beginning to sink, cried out, saying, Master, save me! [31]And Jesus immediately reaching out the hand caught hold of him, and says to him, [O] little in faith, for what didst thou doubt? [32]And when they had mounted on board the boat, the wind subsided. [33]And those in the boat worshipped him, saying, Truly thou art [the] Son of God.

[34]And having crossed over, they came to the land at Gennesaret. [35]And the men of that place, recognizing him, sent away into all that region round, and brought to him all that were ill. [36]And they entreated him that they might only touch the fringe of his garment; and as many as touched were thoroughly restored.

XV.

[1]THEN come to Jesus Pharisees and scribes from Jerusalem, saying, [2]Why do thy disciples transgress the tradition of the elders? For they do not wash the hands, whenever they eat bread. [3]But he answering said to them, Why also do you transgress the commandment of God, for the sake of your tradition? [4]For God commanded, saying, HONOR THE FATHER AND THE MOTHER; and, HE THAT SPEAKS EVIL OF FATHER OR MOTHER, LET HIM SURELY DIE. [5]But you say, Whoever should say to the father or the mother, Whatever aid thou wouldst have of me [is] a gift [to the temple], shall not honor his father or his mother. [6]And you had annulled the law of God, for the sake of

your tradition. [7]Hypocrites! well prophesied Isaiah of you, saying,

> [8]This people honors me with the lips,
> But their heart keeps far aloof from me.
> [9]But in vain they worship me,
> Teaching as precepts commandments of men.

[10]And calling to [him] the crowd, he said to them, Hear and understand. [11]Not what enters into the mouth defiles the man, but what proceeds out of the mouth, — this defiles the man. [12]Then the disciples approaching say to him, Knowest thou that the Pharisees on hearing the remark took offense? [13]But he answering said, Every plant which my heavenly Father did not plant shall be rooted up. [14]Let them be. They are blind guides of blind [men]: but if blind [man] lead blind [man], both will fall into a pit.

[15]And Peter answering said to him, Explain to us the parable. [16]And he said, Even up to this time are you also void of understanding? [17]Do you not understand that all that goes into the mouth passes into the stomach, and is cast out into [the] vault? [18]But the things proceeding out of the mouth come forth out of the heart, and those defile the man. [19]For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimony, blasphemies. [20]These are the things defiling the man: but to eat with unwashed hands defiles not the man.

[21]And coming forth thence, Jesus withdrew into the parts of Tyre and Sidon. [22]And behold, a Canaanitish woman from those borders, coming out, cried,

saying, Have mercy on me, Master, Son of David! My daughter suffers badly from a demon, [23]But he did not answer her a word. And his disciples approaching asked him, saying, Send her away; because she continues crying out behind us. [24]But he answering said, I was not sent but to the lost sheep of [the] house of Israel. [25]And she came and worshipped him, saying, Master, help me! [26]But he answering said, It is not allowable to take the children's bread, and throw [it] to the little dogs. [27]But she said, Yes, Master [it is]; for the little dogs, too, eat of the crumbs that fall from the table of their masters. [28]Then Jesus answering said to her, O woman, great [is] thy faith! Be it to thee as thou wilt! And her daughter was healed from that hour.

[29]And thence turning his course, Jesus came near to the lake of Galilee; and going up the mountain he sat down there. [30]And large crowds came to him, having with themselves lame, blind, dumb, crippled, and many others, and dropped them at his feet, and he cured them; [31]so that the crowd wondered as they saw dumb [persons] speaking, crippled sound, and lame walking, and blind seeing: and they glorified the God of Israel.

[32]And Jesus, having called to [him] his disciples, said, I have compassion on the crowd, because [it is] now three days [that] they have been staying with me, and they have nothing to eat. And I am unwilling to send them away fasting, lest they faint on the way. [33]And the disciples say to him, Whence have we in a

desert so many loaves as to satisfy so great a crowd?
[34]And says Jesus to them, How many loaves have
you? And they said, Seven, and a few small fishes.
[35]And bidding the crowd recline on the ground, [36]he
took the seven loaves and the fishes, and, having offered
thanks, broke and gave to the disciples, and the disci-
ples to the crowds. [37]And all ate and were satisfied:
and they took up the residue of the broken pieces,
seven baskets full. [38]And they that ate were four
thousand men, besides children and women. [39]And
having sent away the crowds, he went on board the
boat, and came into the borders of Magadan.

XVI.

[1]And the Pharisees and Sadducees came to [him],
and by way of trial asked him to show them a sign
out of the sky. [2]But he answering said to them, At
evening you say, Fair weather! for the sky is aglow;
[3]and in the morning, A storm to-day! for the sky is
aglow and lowering. Know you how to discern the
face of the sky, but can you not the signs of the times?
[4]An evil and adulterous generation seeks for a sign;
and no sign shall be given to it, except the sign of
Jonah. And leaving them he departed.

[5]And the disciples, having come to the other side,
forgot to take loaves. [6]And Jesus said to them, Look
you [to it], and beware of the leaven of the Pharisees
and Sadducees. [7]And they reasoned among them-
selves, saying, We did not take loaves! [8]And Jesus
knowing [it] said, Why are you reasoning among
yourselves, [O] little in faith, that you did not take

loaves? [9]Do you not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets you took? [10]Nor the seven loaves of the four thousand, and how many baskets you took? [11]How do you not understand that I spoke not of loaves to you? But, beware of the leaven of the Pharisees and Sadducees. [12]Then they comprehended that he did not tell [them] to beware of the leaven of the Pharisees and Sadducees, but of the teaching of the Pharisees and Sadducees.

[13]And Jesus having come into the parts of Cæsarea Philippi asked his disciples, saying, Whom do men declare the Son of man to be? [14]And they said, Some, John the Baptist; but others, Elijah; and others, Jeremiah, or one of the prophets. [15]He says to them, But whom do you declare me to be? [16]And Simon Peter answering said, Thou art the Christ, the Son of the Living God. [17]And Jesus answering said to him, Happy art thou, Simon Bar-jonah! because flesh and blood did not reveal [it] to thee, but my Father who is in heaven. [18]And say I also to thee, that thou art Peter [which interpreted is, a Stone], and on this rock I will build my Church, and [the] gates of the nether-world shall not prevail against it. [19]I will give to thee the keys of the kingdom of heaven; and whatever thou bind on earth shall be bound in heaven, and whatever thou loose on earth shall be loosed in heaven. [20]Then he charged the disciples to say to no one that he is the Christ.

[21]From that time Jesus began to show to his disciples that he must depart to Jerusalem, and suffer many

things from the elders and chief priests and scribes, and be killed, and on the third day rise. [22]And drawing him aside Peter began to chide him, saying, [God be] gracious to thee, Master: this shall not befal thee. [23]But he turning round said to Peter, Go thy way behind me, Satan! thou art my stumbling-block; because thou hast thy mind not on the things of God, but on the things of men.

[24]Then said Jesus to his disciples, If any one wishes to come after me, let him deny himself, and take up his cross, and follow me. [25]For whoever would save his life, will lose it; but whoever should lose his life for my sake, will find it. [26]For what will a man be profited, if he gain the whole world, but forfeit his life? Or what shall a man give in exchange for his life.

[27]For the Son of man is about to come in the glory of his Father, with his angels, and he will then render to each one according to his doing. [28]Verily I say to you, there are some of those standing here, who by no means should taste death, until they shall have seen the Son of man coming in his kingdom.

XVII. 1–21.

[1]And after six days Jesus takes with [him] Peter, and James, and John his brother, and conducts them up a high mountain apart. [2]And he was transfigured before them, and his face shone as the sun, and his garments became white as the light. [3]And behold, there appeared to them Moses and Elijah, talking with him. [4]And Peter answering said to Jesus, Master, it is an excellent thing that we are here. If thou art willing,

I will make three booths here; for thee one, and for Moses one, and for Elijah one. [5]While he was yet speaking, behold, a luminous cloud overshadowed them, and lo, [there was] a voice out of the cloud, saying, This is my beloved Son, with whom I became well-pleased: hearken to him. [6]And the disciples hearing it fell on their face, and feared exceedingly. [7]And Jesus came to [them], and having touched them said, Rise, and fear not. [8]And lifting up their eyes they saw no one but Jesus only. [9]And, as they came down from the mountain, Jesus commanded them, saying, Tell no one the vision, until the Son of man shall have risen from [the] dead. [10]And the disciples asked him, saying, Why then say the scribes that Elijah must first come? [11]And he answering said, Elijah indeed comes, and will re-establish all things. [12]But I say to you that Elijah had already come, and they recognized him not, but perpetrated on him whatever they pleased. So also the Son of man is about to suffer by them. [13]Then the disciples understood that he spoke to them of John the Baptist.

[14]And when they had come to the crowd, there came to him a man kneeling to him [15]and saying, Master, have mercy on my son; because he is an epileptic and suffers badly. For often he falls into the fire, and often into the water. [16]And I brought him to thy disciples, and they could not cure him. [17]But Jesus answering said, O unbelieving and perverse generation! How long shall I be with you? how long shall I endure you? Bring him to me here. [18]And Jesus rebuked him, and the demon came out from him, and the boy was cured from that hour. [19]Then the disciples,

coming to Jesus apart, said, Why could not we cast it out? [20]And he says to them, Because of your little faith. For verily I say to you, if you but have faith as a grain of mustard, you shall say to this mountain, Remove hence yonder, and it shall remove; and nothing will be impossible to you.

XVII. 22—XVIII. 35.

[22]And while they were sojourning in Galilee, Jesus said to them, The Son of man is about to be delivered up into men's hands, [23]and they will kill him, and the third day he will rise. And they were exceedingly grieved.

[24]And on their coming into Kapharnaum, the receivers of the half-shekel came to Peter and said, Does not your Teacher pay [the] half-shekel? [25]He says, Yes. And when he entered into the house, Jesus anticipated him, saying, What thinkest thou, Simon? From whom do the kings of the earth take tribute or taxes? From their sons, or from other persons? [26]And on [his] saying, From other persons, Jesus said to him, Then certainly the sons are exempt. [27]But that we may not give them offense, go to the lake and throw hook, and take up the fish that first comes up, and on opening its mouth thou wilt find a shekel. That take and give to them for me and thee.

XVIII. [1]In that hour came the disciples to Jesus, saying, Who then is greater [than the rest] in the kingdom of heaven? [2]And having called to [him] a young child, he placed it in the midst of them [3]and

said, Verily I say to you, Unless you turn, and become as young children, you in no wise enter into the kingdom of heaven. [4]Whoever therefore shall humble himself as this young child, this [one] is greatest in the kingdom of heaven. [5]And whoever should receive one such young child upon my name receives me. [6]But whoever should cause one of these little ones that believe in me to offend, — it is for his advantage that a millstone of the largest size be hung about his neck, and he be sunk in the open sea. [7]Woe to the world from offenses! for there is a necessity that offenses come. But woe to the man by means of whom the offense comes! [8]But if thy hand or thy foot causes thee to offend, cut it off and cast [it] from thee. Well for thee is it to enter into life crippled or lame, [rather] than having two hands or two feet to be cast into the eternal fire. [9]And if thy eye causes thee to offend, pluck it out and cast [it] from thee. Well for thee is it to enter having only one eye into life, [rather] than having two eyes to be cast into the fiery hell. [10]See that you do not despise one of these little ones; for I say to you that their angels in heaven always behold the face of my Father who is in heaven. [12]What think you? If there belong to some man a hundred sheep, and one of them go astray, does he not leave the ninety-nine upon the mountains, and go and seek the stray one? [13]And if he happen to find it, verily I say to you, that he rejoices over it more than over the ninety-nine that did not go astray. [14]So it is not a purpose before your Father who is in heaven, that one of these little ones be lost.

15 If moreover thy brother sin, go, reprove him be-
tween thee and him alone. If he hear thee, thou hadst
gained thy brother. 16 But if he hear not, take with
thyself one or two more, that by mouth of two or
three witnesses every word be established. 17 And if
he disregard them, tell the church; and if he dis-
regard the church also, let him be to thee as the
gentile and the tribute-collector. 18 Verily I say to
you, whatever you bind on earth shall be bound in
heaven; and whatever you loose on earth shall be
loosed in heaven. 19 Again, I say to you that if two
of you shall agree on earth concerning every thing
which they should ask, it shall come to pass to them
from my Father who is in heaven. 20 For where two
or three are gathered together for [the advancement
of] my name, I am there in the midst of them.

21 Then Peter came and said to him, Master, how
many times shall my brother sin against me, and I
forgive him? Until seven times? 22 Jesus says to him,
I tell thee not until seven times, but until seventy times
seven. 23 For this reason the kingdom of heaven was
like a king, who wished to settle accounts with his
servants. 24 And, when he began to settle, there was
brought to him one, a debtor for ten thousand talents.
25 But as he had not [the means] to pay, the master
commanded him to be sold, and his wife, and his chil-
dren, and all that he had, and payment to be made.
26 That servant therefore fell down and worshipped
him, saying, Be forbearing towards me, and I will pay
thee all. 27 And the master of that servant, moved
with pity, released him, and remitted to him the debt.
28 But, on coming out, that servant found one of his

fellow-servants, who owed him a hundred denarii, and taking hold of him proceeded to throttle [him], saying, Pay whatever thou owest. [29]Therefore his fellow-servant fell down and entreated him, saying, Be forbearing towards me, and I will pay thee. [30]And he would not, but went away and cast him into prison, until he should pay what was due. [31]His fellow-servants therefore, on seeing what was taking place, were exceedingly grieved, and came and stated to their master all the transactions. [32]Then his master having summoned him says to him, Wicked servant, all that debt I remitted to thee, since thou didst entreat me. [33]Was it not also thy duty to have mercy on thy fellow-servant, as I also had mercy on thee? [34]And being angry, his master delivered him up to the torturers, until he should pay all that was due him. [35]Thus also will my heavenly Father do to you, unless you forgive, each one his brother, from your hearts.

XIX., XX. 1–16.

[1]And it came to pass, when Jesus had ended these words, [that] he took his departure from Galilee, and came into the borders of Judæa beyond the Jordan. [2]And large crowds followed him, and he cured them there.

[3]And the Pharisees came to him, trying him, and saying, Is it allowable [for one] to put away his wife for every cause? [4]But he answering said, Did you not [ever] read, that the Maker from the beginning made them male and female, [5]and said, FOR THIS REASON A MAN WILL LEAVE HIS FATHER AND HIS MOTHER, AND WILL CLEAVE TO HIS WIFE, AND THE TWO SHALL

BECOME ONE FLESH? [6]So that they are no longer two, but one flesh. What therefore God joined together, let a man not sunder. [7]They say to him, Why then did Moses command to give a certificate of divorce, and put away? [8]He says to them, Moses in view of your hardness of heart allowed you to put away your wives; but it has not been so from the beginning. [9]And I say to you, that whoever should put away his wife, not for unchastity, and marry another, commits adultery. [10]Say the disciples to him, If the case of the man is so with the wife, it is not expedient to marry. [11]But he said to them, Not all receive this saying, but [they] to whom it has been granted. [12]For there are eunuchs who were born so from [the] mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs on account of the kingdom of heaven. He that is able to receive, let him receive [it].

[13]Then were brought to him young children, that he should put his hands on them and pray; and the disciples rebuked them. [14]But Jesus said to them, Suffer the young children, and not forbid them, to come to me; for to such belongs the kingdom of heaven. [15]And having put his hands on them, he departed thence.

[16]And behold, one coming to him said, Teacher, what good thing shall I do, that I may have eternal life? [17]And he said to him, Why ask me concerning the good? One is the Good. But, if thou wilt enter into the life, keep the commandments.

18 What ones? says he. And Jesus said, Namely, THOU SHALT NOT MURDER; THOU SHALT NOT COMMIT ADULTERY; THOU SHALT NOT STEAL; THOU SHALT NOT TESTIFY FALSELY; 19 HONOR THE FATHER AND THE MOTHER; and, THOU SHALT LOVE THY NEIGHBOR AS THYSELF. 20 Says the young man to him, All these I kept; in what am I still wanting? 21 Said Jesus to him, If thou wilt be perfect, go, sell thy possessions, and give to poor [persons], and thou shalt have treasure in heaven; and come, follow me. 22 But, on hearing [it], the young man went away grieved; for he was in possession of much wealth.

23 And Jesus said to his disciples, Verily I say to you that a rich [man] shall with difficulty enter into the kingdom of heaven. 24 And again I say to you, easier is it that a camel enter through a needle's eye, than a rich [man] into the kingdom of heaven. 25 And on hearing it the disciples were exceedingly wonderstruck, saying, Who then can be saved? 26 But looking on [them] Jesus said to them, With men this is impossible, but with God [are] possible all things.

27 Then Peter answering said to him, Lo, we left every thing and followed thee: what then will there be for us? 28 And Jesus said to them, Verily I say to you, that you who followed me shall, in the Renovation, when the Son of man should sit on his throne of glory, yourselves also sit on twelve thrones, judging the twelve tribes of Israel. 29 And every one who left brothers, or sisters, or father, or mother, or children, or fields, or houses, for my name's sake, shall receive many times more, and inherit eternal life. 30 But many first shall be last, and last first.

XX. [1]For the kingdom of heaven is like a master of a family, who came out with the early morn to hire laborers into his vineyard. [2]And having agreed with the laborers at a denarius the day, he sent them into his vineyard. [3]And coming out about [the] third hour, he saw others standing in the market-place idle, [4]and said to them, Go also you into the vineyard, and whatever be right I will give you. [5]And they went. And coming out again about [the] sixth and [the] ninth hour, he did in the same way. [6]And coming out about the eleventh, he found others standing, and says to them, Why have you been standing here all the day idle? [7]They say to him, Because no one hired us. He says to them, Go also you into the vineyard. [8]And at evening the owner of the vineyard says to his steward, Call the laborers, and pay the wages, commencing from the last unto the first. [9]And those [hired] about the eleventh hour having come, received a denarius apiece. [10]And the first, having come, supposed that they would receive more; and they also received the denarius apiece. [11]And on receiving [it] they commenced murmuring against the master of the family, [12]saying, These last did one hour's work; and thou madest them equal to us, who bore the day's burden, and the scorching heat. [13]But he answering one of them said, My good friend, I wrong thee not. Didst not thou agree with me for a denarius? [14]Take what is thine, and go. But I please to give to this last as also to thee. [15]Or is it not allowable for me to do what I please in my own affairs? Or is thy eye envious, because I am good? [16]So the last shall be first, and the first last.

XX. 17—XXI. 17.

17 And Jesus going up to Jerusalem took the twelve
apart, and said to them on the way, 18 Behold, we are
going up to Jerusalem, and the Son of man will be
delivered up to the chief priests and scribes, and they
will condemn him to death. 19 And they will deliver
him up to the Gentiles, to make sport of, and scourge,
and crucify, and the third day he will rise.

20 Then came to him the mother of the sons of
Zebedee, with her sons, worshipping and asking a cer-
tain favor from him. 21 And he said to her, What wilt
thou? She says to him, Bid these my two sons sit,
one at [thy] right hand and one at thy left, in thy
kingdom. 22 But Jesus answering said, You know not
what you ask. Can you drink the cup which I am about
to drink? They say to him, We can. 23 He says to
them, My cup indeed you shall drink; but to sit at my
right hand and at [my] left, — it is not mine to grant
this, but [it will be granted to those] for whom it has
been made ready by my Father.

24 And on hearing [it] the ten were greatly dis-
pleased at the two brothers. 25 But Jesus calling them
to [him] said, You know that the rulers of the Gen-
tiles domineer over them, and the great exercise
authority over them. 26 Not so shall it be among you;
but whoever would become great among you shall
be your ministering attendant, 27 and whoever would be
first among you shall be your servant: 28 just as the
Son of man did not come to be ministered to, but to
minister, and to give his life a ransom for many.

[20]And as they were going out from Jericho a large crowd followed him. [30]And behold, two blind [men] sitting by the way-side, having heard that Jesus was passing along, cried out saying, Have mercy on us, Son of David! [31]And the crowd rebuked them, that they should be silent. But they cried out [the] more, saying, Master, have mercy on us, Son of David! [32]And Jesus, stopping, called them and said, What wish you [that] I should do for you? [33]They say to him, Master, that our eyes may open. [34]And moved with compassion, Jesus touched their eyes, and immediately they recovered sight, and followed him.

XXI. [1]And when they drew near to Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent away two disciples, [2]saying to them, Go into the village that is opposite you, and immediately you will find an ass tied, and a colt with her. Untie and lead [them] to me. [3]And, if any one say anything to you, you shall say that the Master has need of them: and he will immediately send them. [4]And this has come to pass, that there might be fulfilled what was spoken through the prophet, saying,

> [5]Tell the daughter of Zion,
> Behold, thy King comes to thee,
> Meek, and mounted on an ass,
> Even on a colt, a foal of a beast of burden.

[6]And the disciples, having gone and done as Jesus had directed them, [7]led along the ass and the colt, and put on them their garments, and he sat upon them. [8]And the most of the crowd spread their own

garments in the path, and others cut branches from the trees and spread [them] in the path. [9]And the crowds that led the way before him, and that followed, continued to shout, saying, Hosanna to the Son of David! Blessed, he that comes in the name of the Lord! Hosanna in the highest! [10]And on his having entered into Jerusalem all the city was in commotion, saying, Who is this? [11]And the crowds said, This is the prophet Jesus, who is from Nazareth of Galilee.

[12]And Jesus entered into the temple of God, and drove out all those selling and buying in the temple, and overturned the tables of the brokers, and the seats of those selling the doves,[13]and says to them, It stands written,

> My house shall be called a house of prayer;
> But you make it a den of robbers.

[14]And there came to him in the temple blind and lame, and he cured them. [15]But the chief priests and the scribes, on seeing the wonders which he did, and the boys that were shouting in the temple and saying, Hosanna to the Son of David, were much displeased. [16]And they said to him, Hearest thou what these say? And Jesus says to them, Yes. Did you never read,

> Out of the mouths of babes and sucklings
> Thou didst prepare praise?

[17]And having left them, he came forth out of the city into Bethany, and lodged there.

XXI. 18—XXII. 14.

[18]And early in the morning going back into the city,

he was hungry. [19]And seeing a fig-tree, one upon the path, he came up to it and found nothing on it but leaves only; and he says to it, No more let there be fruit from thee forever! And instantly the fig-tree withered. [20]And the disciples on seeing [it] wondered, saying, How the fig-tree instantly withered! [21]But Jesus answering said to them, Verily I say to you, if you have faith and doubt not, you shall not only do what was done to the fig-tree, but even if you should say to this mount, Be lifted up and cast into the sea, it shall come to pass. [22]And all things whatever you ask in prayer, believing, you shall receive.

[23]And on his coming into the temple there came to him, as he was teaching, the chief priests and the elders of the people, saying, By what sort of authority doest thou these things? And who gave thee this authority? [24]But Jesus answering said to them, I also will ask you one word, which should you tell me, I also will tell you by what sort of authority I do these things. [25]John's baptism — whence was [it]? Of heaven, or of men? And they reasoned among themselves, saying, [26]If we should say, Of heaven, he will say to us, Why then did you not believe him? But if we should say, Of men, we fear the populace; for all hold John as a prophet. [27]And answering Jesus they said, We do not know. Said also he to them, Neither do I tell you by what sort of authority I do these things. [28]But what think you? A man had two children. Coming to the first he said, [My] child, go work to-day in the vineyard. [29]But he answering said, I will not: afterwards feeling regret he went.

[30] And coming to the other he spoke in the same way. And he answering said, I [will], sir; and did not go. [31] Which of the two did the father's will? They say, The first. Says Jesus to them, Verily I say to you that the tribute-collectors and the harlots go before you into the kingdom of God. [32] For John came to you in [the] way of righteousness, and you believed him not. But the tribute-collectors and the harlots believed him; and you having seen [it] felt no regret afterwards, [so as] to believe him.

[33] Hear another parable. There was a master of a family who planted a vineyard, and put a hedge round it, and dug a vat in it, and built a watch-tower, and let it to husbandmen, and went abroad. [34] And when the time for the fruits was at hand, he sent his servants to the husbandmen, to receive his fruits. [35] And the husbandmen taking his servants beat one, and killed another, and stoned another. [36] He again sent other servants more than the first, and they dealt with them in the same way. [37] And afterwards he sent to them his son, saying, They will respect my son. [38] But the husbandmen, seeing the son, said among themselves, This is the heir: come, let us kill him, and have his inheritance. [39] And taking him, they cast him forth out of the vineyard, and killed [him]. [40] Whenever therefore the owner of the vineyard should come, what will he do to those husbandmen? [41] They say to him, He will badly destroy those bad [men], and let the vineyard to other husbandmen, who will render to him the fruits at their [proper] times. [42] Says Jesus to them, Did you never read in the Scriptures, —

> [The] stone which the builders rejected—
> This became [the] head of [the] corner;
> From [the] Lord this [corner-stone] arose,
> And is wonderful in our eyes?

[43]Wherefore I say to you, that the kingdom of God shall be taken away from you, and given to a nation yielding the fruits of it. [45]And the chief priests and the Pharisees, having heard his parables, knew that he was speaking of them. [46]And seeking to apprehend him they feared the crowds, since they held him for a prophet.

XXII. [1]And Jesus answering spoke again to them in parables, saying, [2]The kingdom of heaven was like a king, who made a marriage-feast for his son. [3]And he sent his servants to call the invited to the marriage-feast, and they would not come. [4]He again sent other servants, saying, Tell the invited, Lo, I have made ready my dinner; my steers and fatlings [have been] slaughtered, and all things [are] ready: come to the marriage-feast. [5]But they neglecting [it] went their way, this into his own field, and that to his traffic; [6]and the rest seizing his servants abused and killed [them]. [7]And the king was angry, and sending his armies destroyed those murderers, and burned up their city. [8]Then he says to his servants, The marriage-feast is ready, but the invited were not worthy. [9]Go therefore to the path-crossings, and as many as you chance to find invite to the marriage-feast. [10]And those servants, coming out into the paths, brought together all, as many as they found, both evil and good, and the bride-chamber was filled with guests. [11]But

the king, having entered to view the guests, saw there a man not dressed in a wedding-garment. [12]And he says to him, My good friend, how camest thou in here, not having a wedding-garment? And he was struck speechless. [13]Then the king said to the attendants, Bind him hand and foot, and cast him out into the outer darkness: there will be the weeping and the gnashing of the teeth. [14]For many are called, but few chosen.

XXII. 15—XXIII.

[15]THEN went the Pharisees and held consultation together, in order to ensnare him with a word. [16]And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth; and thou carest for no one, for thou lookest not to men's personal appearance. [17]Tell us, therefore, what is thy opinion. Is it allowable to give tribute to Cæsar, or not? [18]But Jesus knowing their evil intent said, Why do you try me, hypocrites? [19]Show me the tribute-coin. And they brought to him a denarius. [20]And says Jesus to them, Whose [is] this image, and the inscription? [21]They say, Cæsar's. Then he says to them, Render therefore what are Cæsar's to Cæsar, and what are God's to God. [22]And on hearing [it] they wondered, and leaving him they went away.

[23]On that day came to him Sadducees, denying that there is a resurrection; and they asked him, [24]saying, Teacher, Moses said, IF ANY ONE DIE, NOT HAVING CHILDREN, HIS BROTHER SHALL THEREUPON MARRY HIS WIFE, AND RAISE UP OFFSPRING TO HIS BROTHER. [25]Now there were with us seven brothers; and the

first having married died, and, not having offspring, left his wife to his brother: [26]likewise also the second, and the third, unto the seven. [27]And after [them] all the wife died. [28]In the resurrection, therefore, of which of the seven shall she be wife? for they all had her. [29]But Jesus answering said to them, You err, knowing not the Scriptures, nor the power of God. [30]For in the resurrection they neither marry, nor are given in marriage, but are as God's angels in heaven. [31]But about the resurrection of the dead, did you not [ever] read what was spoken to you by God, saying, [32]I AM THE GOD OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB? He is not a God of dead [men], but of living. [33]And the crowds hearing [it] were struck with astonishment at his teaching.

[34]Now the Pharisees, having heard that he had silenced the Sadducees, assembled at the same place; [35]and one of them, a lawyer, put a question, trying him: [36]Teacher, what one commandment [is] great in the Law? [37]And he said to him,—THOU SHALT LOVE [THE] LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. [38]This is the great and first commandment. [39][There is] a second like it,—THOU SHALT LOVE THY NEIGHBOR AS THYSELF. [40]On these two commandments the whole Law hangs, and the Prophets.

[41]And while the Pharisees were assembled, Jesus asked them, [42]saying, What think you about the Christ? Whose son is he? They say to him, David's. [43]He says to them, How then does David in [the] Spirit call him Lord, saying,

[44] Said [the] LORD to my Lord,
Sit at my right hand,
Until I put thy enemies under thy feet?

[45]If therefore David calls him Lord, how is he his Son? [46]And no one was able to answer him a word, neither ventured any one from that day to interrogate him any more.

XXIII. [1]THEN Jesus spoke to the crowds and to his disciples, [2]saying, The scribes and the Pharisees had sat down in the seat of Moses. [3]All therefore whatever they should tell you, do and observe, but do not according to their works; for they say, and do not. [4]And they bind heavy burdens and put [them] on men's shoulders; but they themselves will not move them with their finger. [5]And all their works they do in order to be viewed by men. For they make broad their phylacteries, and enlarge the fringes; [6]and they like the first reclining-place at the suppers, and the first seats in the synagogues, [7]and the salutations in the market-places, and to be called by men, Rabbi. [8]But do not you be called Rabbi; for one is your Teacher, and all you are brothers. [9]And do not call [any man] your father on the earth; for one is your Father, the heavenly. [10]Neither be called leaders; because one, the Christ, is your Leader. [11]But the greatest of you shall be your ministering attendant. [12]And whoever shall exalt himself will be humbled, and whoever shall humble himself will be exalted.

[13]But woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven in men's

faces; for you yourselves do not enter, nor those entering do you suffer to enter.

15 Woe to you, scribes and Pharisees, hypocrites! because you traverse the sea and the dry [land] to make one proselyte, and, whenever it come to pass, you make him two-fold more a son of hell than you yourselves.

16 Woe to you, blind guides! that say, Whoever should swear by the Sanctuary, it is nothing; but whoever should swear by the gold of the Sanctuary, is indebted. 17 Foolish and blind! for which is greater, the gold, or the Sanctuary that hallowed the gold? 18 And, Whoever should swear by the altar, it is nothing; but whoever should swear by the gift that is upon it, is indebted. 19 Blind! for which is greater, the gift, or the altar that hallows the gift? 20 He therefore that has sworn by the altar, swears by it and by all the things thereon. 21 And he that has sworn by the Sanctuary, swears by it and by Him who dwells therein. 22 And he that has sworn by heaven, swears by the throne of God and by Him who sits thereon.

23 Woe to you, scribes and Pharisees, hypocrites! because you pay tithe of the mint and the dill and the cumin, and had omitted the weightier matters of the Law — justice, and mercy, and good faith: these it was necessary to do, and not omit those. 24 Blind guides! who strain out the gnat, but swallow the camel.

25 Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and the platter, but within they are full of greed and intemperance. 26 Blind Pharisee! first cleanse the inside

of the cup, that the outside of it also may become clean.

[27]Woe to you, scribes and Pharisees, hypocrites! because you are like whitewashed sepulchres, which outwardly appear fair, but within are full of bones of dead [men] and all foulness. [28]So also you outwardly appear to men [to be] righteous, but within you are full of hypocrisy and iniquity.

[29]Woe to you, scribes and Pharisees, hypocrites! because you build the sepulchres of the prophets, and adorn the tombs of the righteous, [30]and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. [31]So that you bear witness for yourselves, that you are sons of those who murdered the prophets.

[32]And fill you up the measure of your fathers. [33]Serpents! brood of vipers! in what way could you escape the sentence to hell? [34]On this account, lo, I send to you prophets and wise men and scribes; [some] of them you will kill and crucify, and [some] of them you will scourge in your synagogues, and persecute from city to city — [35]that there might come on you all [the] righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah, son of Barachiah, whom you murdered between the Sanctuary and the altar. [36]Verily I say to you, these shall all come upon this generation.

[37]Jerusalem! Jerusalem! the slayer of the prophets, and that stones those sent to her, — how often would I have gathered together thy children, as a hen gathers her brood under her wings, and you would not! [38]Be-

hold, your house is left to you desolate. [39]For I say to you, henceforward you in no wise see me, until you say, Blessed, he that comes in [the] name of [the] LORD!

XXIV.—XXV.

[1]AND Jesus having come out was proceeding away from the temple, and his disciples approached to point out to him the buildings of the temple. [2]But he answering said to them, See you not these all? Verily I say to you, there would not be left here a stone on a stone, which will not be thrown down.

[3]And as he sat on the Mount of Olives, the disciples came to him apart, saying, Tell us when these things will be, and what the sign of thy Presence, and of [the] close of the age. [4]And Jesus answering said to them, See that no one mislead you. [5]For many will come, on [the plea of] my name, saying, I am the Christ, and mislead many. [6]And you will be hearing of wars, and rumors of wars. See [that] you be not disturbed; for take place they must, but not yet is the end. [7]For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. [8]But all these are a beginning of pangs!

[9]Then they will deliver you up unto distress, and kill you, and you will be hated by all the nations on account of my name. [10]And then many will take offense, and deliver up one another, and hate one another. [11]And many false prophets will rise, and mislead many. [12]And, on account of the prevalence

of iniquity, the love of the greater number will grow cold. [13]But he that has endured to the end, this [one] will be saved. [14]And this Good News of the kingdom shall be proclaimed in the whole habitable world, for a testimony to all the nations, and then will come the end.

[15]Whenever therefore you should see the desolating abomination, that was spoken of through Daniel the prophet, standing in [the] holy place,—let him that reads understand,—[16]then let those in Judæa flee to the mountains. [17]Let him that is on the house-top not go down to carry away the things out of his house. [18]And let him that is in the field not turn back to carry away his garment. [19]And alas for those with child, and those with babes at the breast, in those days. [20]But pray that your flight occur not in winter, nor on Sabbath. [21]For there will then be great distress, such as had not occurred from [the] beginning of [the] world until now, no, nor would occur [again]. [22]And unless those days were shortened, there would nobody be saved: but, on account of the chosen, those days will be shortened.

[23]If any one at that time say to you, Behold, here [is] the Christ; or, Here,—do not believe [it]: [24]For there will rise false Christs, and false prophets, and they will exhibit great signs and wonders, so that if possible even the chosen would be misled. [25]Lo, I have told you beforehand. [26]If therefore they should say to you, Behold, he is in the desert! do not go forth; Behold, in the chambers! do not believe [it]. [27]For just as the lightning comes out from [the] East and is visible unto [the] West, so shall be the Presence of

the Son of man. [28]Wherever be the carcass, there the vultures will be gathered together.

[29]And, immediately after the distress of those days, the sun will be darkened, and the moon not give her light; and the stars will fall out of the sky, and the forces of the skies be shaken. [30]And then will be visible the sign of the Son of man in [the] sky, and all the tribes of the land will smite themselves, and they will see the Son of man coming on the clouds of the sky with power and great glory. [31]And he will send forth his angels with loud trumpet, and they will bring together his chosen out of the four [quarters of the] winds, from [the] utmost ends of [the] skies to their utmost ends.

Now learn the parable from the fig-tree. [32]Whenever its branch should already have become tender, and put forth the leaves, you know that the summer [is] near. [33]So also you, whenever you see these all, know that it is near, at [the] doors. [34]Verily I say to you, this generation should in no wise pass away till all these things shall have taken place. [35]Heaven and earth shall pass away, but my words should in no wise pass away.

[36]But concerning that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone. [37]But just as the days of Noah, so shall be the Presence of the Son of man. [38]For as in the days that were before the Deluge, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, [39]and they knew not until the Deluge came and took all away, so also shall be the Presence of the Son of man. [40]At

that time there shall be two men in the field — one is taken, and one is left; [41] two women grinding at the mill — one is taken, and one is left. [42] Watch, therefore, because you know not on what day your Master is coming. [43] But know this — that if the master of the family had known in what part of the night the thief was coming, he would have watched, and not suffered his house to be dug through. [44] On this account become you also ready, because, at an hour that you think not, the Son of man comes.

[45] Who then is the faithful and prudent servant, whom the master had appointed over his household, to give to them their food at [the stated] time? [46] Happy that servant whom his master, on coming, shall find so doing. [47] Verily I say to you, that he will appoint him over all his possessions. [48] But if the bad servant say in his heart, My master delays, [49] and begin to beat his fellow-servants, and eat and drink with the drunken, [50] the master of that servant will come on a day that he does not expect, and at an hour that he does not know, [51] and will cut him in two, and assign his portion with the hypocrites: there will be the weeping and the gnashing of the teeth.

XXV. [1] At that time the kingdom of heaven will be like ten virgins who, taking their lamps, came out to meet the bridegroom. [2] And five of them were heedless, and five prudent. [3] For the heedless, taking the lamps, did not take with themselves oil. [4] But the prudent took oil in the vessels with their lamps. [5] And the bridegroom delaying, they all slumbered and slept. [6] And at midnight there has arisen a shout, Behold, the

bridegroom! Come out to meet [him]! [7]Then all those virgins rose, and trimmed their lamps. [8]And the heedless said to the prudent, Give us of your oil; because our lamps are going out. [9]But the prudent answered, saying, Perhaps there would not be enough for us and you: go rather to them that sell, and buy for yourselves. [10]And while they were going away to buy, the bridegroom came, and they that were ready entered with him to the marriage-feast, and the door was shut. [11]But afterwards, the rest also of the virgins came, saying, Sir, Sir, open to us. [12]But he answering said, Verily I say to you, I know you not. [13]Watch, therefore, because you do not know the day, nor the hour.

[14]For [it is] just as though a man, on going abroad, called his particular servants, and delivered up to them his possessions, [15]and to one gave five talents; to another, two; to another, one — to each according to his particular ability — and went abroad. [16]He that received the five talents went immediately and operated with them, and made five other talents. [17]In like manner, he that [received] the two gained two others. [18]But he that received the one went away and dug into the ground, and hid his master's money.

[19]Now after a long time comes the master of those servants, and settles accounts with them. [20]And he that received the five talents came and brought five other talents, saying, Master, five talents thou deliveredst to me: see, I gained five other talents. [21]Said his master to him, Very well, good and faithful servant, thou wast faithful over a few things; I will

appoint thee over many: enter into thy master's joy.
[22]He also that [received] the two talents came and
said, Master, two talents thou deliveredst to me: see,
I gained two other talents. [23]Said his master to him,
Very well, good and faithful servant, thou wast faith-
ful over a few things; I will appoint thee over many:
enter into thy master's joy. [24]And he also that re-
ceived the one talent came and said, Master, I knew
thee, that thou art a hard man, reaping where thou
didst not sow, and gathering whence thou didst not
winnow. [25]And, being afraid, I went away and hid
thy talent in the ground. See, thou hast what is
thine. [26]But his master answering said to him, Evil
and slothful servant, knewest thou that I reap where
I sowed not, and gather whence I winnowed not? [27]It
was thy duty therefore to put my money to the bro-
kers, and I on coming should have received my own
with interest. [28]Take therefore the talent away from
him, and give to him that has the ten talents. [29]For
to every one that has shall be given, and he shall be
made to abound; but from him that has not, — even
what he has shall be taken away from him. [30]And
cast out the unprofitable servant into the outer dark-
ness: there will be the weeping and the gnashing of
the teeth.

[31]But whenever the Son of man should come in
his glory, and all the angels with him, then shall he
sit upon his throne of glory, [32]and before him shall be
assembled all the nations; and he will separate them
from one another, just as the shepherd separates the
sheep from the goats; [33]and he will place the sheep
on his right hand, but the goats on the left. [34]Then will

the king say to those on his right hand, Come, you that are blessed by my Father! inherit the kingdom prepared for you from [the] world's foundation. [35]For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you showed me hospitality; [36]naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me. [37]Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed [thee]; or thirsty, and gave drink? [38]And when saw we thee a stranger, and showed hospitality; or naked, and clothed [thee]? [39]And when saw we thee sick, or in prison, and came to thee? [40]And the king answering will tell them, Verily I say to you, inasmuch as you did [it] to one of the least of these my brothers, you did [it] to me. [41]Then will he say also to those on [the] left hand, Go from me, accursed, into the eternal fire, that has been prepared for the devil and his angels. [42]For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink; [43]I was a stranger, and you did not show me hospitality; naked, and you did not clothe me; sick, and in prison, and you did not visit me. [44]Then they also will answer, saying, Lord, when saw we thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee? [45]Then he will answer them, saying, Verily I say to you, inasmuch as you did it not to one of the least of these, neither did you [it] to me. [46]And these shall go away into eternal punishment, but the righteous into eternal life.

XXVI.

[1]And it came to pass, when Jesus had ended all these sayings, [that] he said to his disciples, [2]You know that after two days occurs the Passover, and the Son of man is delivered up to be crucified.

[3]Then assembled the chief priests and the elders of the people into the court of the high-priest Kaïaphas [so] called, [4]and they consulted together, in order, by means of stratagem, to apprehend Jesus and kill [him]. [5]But they said, Not at the feast, that no tumult arise among the people.

[6]And Jesus having arrived in Bethany, at [the] house of Simon the leper, [7]there came to him a woman having an alabaster vase of very costly ointment; and she poured [it] down on his head, as he reclined at table. [8]And the disciples on seeing [it] were much displeased, saying, To what purpose this waste? [9]For this could have been sold for much, and given to poor [people]. [10]But Jesus knowing [it] said to them, Why do you cause the woman trouble? For she performed a noble act upon me. [11]For always have you the poor with yourselves, but me you have not always. [12]For this woman, pouring this ointment on my body, did it for the purpose of preparing me for burial. [13]Verily I say to you, [that] wherever this Good News should be proclaimed in the whole world, what also this woman did shall be told for a memorial of her.

[14]Then one of the twelve, Judas Iscariot [so] called,

going to the chief priests [15]said, What will you give me, and I will deliver him up to you? And they weighed out to him thirty silver shekels. [16]And from that time he was seeking an opportunity to deliver him up.

[17]Now on the first [day] of the Unleavened [Bread] came the disciples to Jesus, saying, Where wilt thou [that] we make ready for thee to eat the passover? [18]And he said, Go into the city, to such a person, and tell him, The Teacher says, My time is near: I celebrate the Passover with my disciples at thy house. [19]And the disciples did as Jesus instructed them, and made ready the passover.

[20]And at evening he was reclining at table with the twelve disciples. [21]And as they ate, he said, Verily I say to you, that one of you will deliver me up. [22]And, exceedingly grieved, they began each one to say to him, Is it I, Master? [23]And he answering said, He that dipped his hand in the dish with me, this [man] will deliver me up. [24]The Son of man goes, even as it stands written concerning him; but woe to that man through whom the Son of man is delivered up! Well were it for him, if that man had not been born! [25]And Judas his betrayer answering said, Is it I, Rabbi? He tells him, Thou saidst [it].

[26]And as they ate, Jesus, having taken a loaf and invoked a blessing, broke, and gave to the disciples, and said, Take, eat; this is my body. [27]And having taken a cup and offered thanks, he gave to them, saying, Drink of it, all [of you]; [28]for this is my covenant-blood, that is poured out for many, unto forgive-

ness of sins. [29]But I say to you, [that] henceforward I drink not of this product of the vine, until that day when I drink it new with you in the kingdom of my Father.

[30]And, having sung, they came out to the Mount of Olives. [31]Then says Jesus to them, All [of] you will take offense at me, this night; for it stands written,

> I will smite the shepherd,
> And the sheep of the flock will be scattered.

[32]But after I have risen, I will go before you into Galilee. [33]And Peter answering said to him, If all shall take offense at thee, never will I take offense. [34]Said Jesus to him, Verily I say to thee, that on this night, before a cock has crowed, thou wilt thrice deny me. [35]Says Peter to him, Even if I must die with thee, I will not at all deny thee. In like manner said also all the disciples.

[36]Then Jesus comes with them to a spot called Gethsemane, and he says to the disciples, Sit here, until I go yonder and pray. [37]And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and full of disquiet. [38]Then he says to them, My soul is very sorrowful, to the point of death. Stay here and watch with me. [39]And advancing a little he fell on his face, praying and saying, Father, if it is possible, let this cup pass from me! Nevertheless not as I will, but as Thou [wilt]! [40]And he comes to the disciples and finds them asleep; and he says to Peter, So were you not able to watch with me one hour? [41]Watch and pray that you enter not

into trial. The spirit [is] eager, but the flesh weak.
[42]Again a second time having gone away, he prayed, saying, My Father, if this cannot pass except I drink it, thy will be accomplished! [43]And on coming he again found them asleep; for their eyes were heavy. [44]And leaving them, he went away again and prayed a third time, the same word saying again. [45]Then he comes to the disciples and says to them, Sleep on, and take your rest. Lo, the hour is at hand, and the Son of man is delivered up into [the] hands of sinners. [46]Rise, let us be going. Behold, he is at hand, who delivers me up.

[47]And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a large crowd, with swords and bludgeons, from the chief priests and elders of the people. [48]Now his betrayer had given them a signal, saying, Whom I shall chance to kiss, he it is; apprehend him. [49]And immediately approaching Jesus, he said, Hail, Rabbi! and fondly kissed him. [50]But Jesus said to him, My good friend, for what art thou present? Then approaching, they thrust their hands on Jesus and apprehended him.
[51]And behold, one of those with Jesus extending his hand drew his sword, and smiting the servant of the high priest took off his ear. [52]Then says Jesus to him, Return thy sword into its sheath; for all who take sword will perish with sword. [53]Or thinkest thou that I cannot entreat my Father, and He will this moment furnish me more than twelve legions of angels? [54]How then should the Scriptures be fulfilled, that so it must come to pass? [55]In that hour said Jesus to the crowds, Came you out as upon a robber,

with swords and bludgeons, to arrest me? Daily I sat teaching in the temple, and you did not apprehend me. [56]But this has all taken place, that the Scriptures of the prophets should be fulfilled. Then the disciples all leaving him fled.

[57]And they that apprehended Jesus led [him] away to Kaïaphas the high priest, where the scribes and the elders had assembled. [58]And Peter followed him at a distance, as far as to the court of the high-priest, and entering within he sat with the subordinates to see the end.

[59]And the chief-priests, and the whole Sanhedrim, were seeking false testimony against Jesus, in order to put him to death; [60]and they found none, although many false witnesses came. But afterwards two coming, [61]said, This man asserted, I can demolish the Sanctuary of God, and in the course of three days build it. [62]And the high-priest rising up said to him, Dost thou answer nothing to what these testify against thee? [63]But Jesus continued silent. And the high-priest answering said to him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. [64]Says Jesus to him, Thou saidst [it]. Nevertheless I say to you, henceforward you shall see the Son of man sitting at the right hand of power, and coming on the clouds of the sky. [65]Then the high-priest rent his garments, saying, He had blasphemed. Why have we further need of witnesses? Lo, you just now heard the blasphemy. What think you? [66]And they answering said, He is liable to [sentence of] death.

[67]Then they spit into his face, and buffeted him;

and some slapped him on the face saying, [68]Prophesy to us, Christ, who it is that struck thee.

[69]Now Peter was sitting outside in the court. And there came to him one, a servant girl, saying, Thou also wast with Jesus, the Galilean. [70]But he denied before all, saying, I know not what thou sayest. [71]And when he had come out into the gateway, another [servant-girl] saw him; and she says to those there, This [man] was with Jesus, the Nazoræan. [72]And he again denied, with an oath, I do not know the man. [73]And after a little while, those standing [there] approached and said to Peter, Truly thou too art [one] of them; for thy speech also makes thee evident. [74]Then he began to utter imprecations on himself, and to swear, I do not know the man: and immediately a cock crowed. [75]And Peter recollected the word of Jesus, when he said, Before a cock has crowed, thou wilt deny me thrice; and he came forth outside, and wept bitterly.

XXVII.

[1]And when it became morning, all the chief priests and the elders of the people held consultation against Jesus, so as to put him to death. [2]And, having bound him, they led [him] away and delivered [him] up to Pilate the governor.

[3]Then Judas his betrayer, on seeing that he was condemned, feeling regret returned the thirty silver shekels to the chief priests and elders, [4]saying, I sinned in betraying innocent blood. But they said, What [is it] to us? Thou shalt look [to it]. [5]And flinging the silver shekels into the Sanctuary he with-

drew, and went away and hung himself. [6]And the chief priests, taking the silver shekels, said, It is not allowable to cast them into the treasury, since it is payment for blood. [7]And, having consulted together, they bought with them the potter's field, for [a place of] burial for strangers. [8]Wherefore that field was called Field of Blood, unto this day. [9]Then was fulfilled what was spoken through Jeremiah the prophet, saying,

> And they took the thirty silver shekels,
> The price of the priced [one],
> Whom they priced from [the] sons of Israel,
> [10]And gave them for the potter's field,
> Even as [the] LORD instructed me.

[11]And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? [12]And Jesus said, Thou sayest [it]. And when he was accused by the chief priests and elders, he answered nothing. [13]Then says Pilate to him, Hearest thou not how much they testify against thee? [14]And he made him no answer, not even to one word, so that the governor wondered exceedingly.

[15]Now at the feast the governor was accustomed to release to the crowd one prisoner, whom they wished. [16]And they had at that time a noted prisoner, called Barabbas. [17]When therefore they were assembled, Pilate said to them, Whom do you wish [that] I should release to you, Barabbas; or Jesus, the Christ [so] called? [18]For he knew that through jealousy they delivered him up.

[19]And, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with

that righteous [man]. For I suffered much to-day in a dream, on account of him.

[20]And the chief priests and the elders persuaded the crowds to ask for Barabbas, but to destroy Jesus. [21]And the governor answering said to them, Which of the two do you wish [that] I should release to you? And they said, Barabbas. [22]Says Pilate to them, What then shall I do with Jesus, the Christ [so] called? They all say, Let him be crucified! [23]And he said, For what evil did he? But they shouted excessively, saying, Let him be crucified! [24]And Pilate, perceiving that nothing availed, but rather that a tumult was springing up, took water and washed his hands in front of the crowd, saying, I am innocent of the blood of this [man]. You shall look [to it]. [25]And all the people answering said, His blood [be] on us, and on our children! [26]Then he released to them Barabbas; but Jesus, after scourging [him], he delivered up to be crucified.

[27]Then the soldiers of the governor, having taken Jesus into the Prætorium, brought together upon him the whole cohort. [28]And stripping him they put around him a crimson military cloak, [29]and, having braided a crown out of thorn-twigs, put [it] on his head, and a reed in his right hand, and falling on their knees before him made sport of him, saying, All hail, the king of the Jews! [30]And spitting on him, they took the reed, and repeatedly struck [with it] on his head. [31]And, when they had made sport of him, stripping off from him the military cloak they put his clothes on him, and led him away to crucify [him].

[32]And coming out they found a man of Cyrene, Simon by name: this [man] they pressed into service, to carry his cross. [33]And having come to [the] place Golgotha [so] called, which means Skull-place [so] called, [34]they gave him wine to drink, mingled with a bitter drug; and having tasted he would not drink. [35]And having crucified him, they distributed his garments, casting lots [for them]; [36]and sitting down they kept watch of him there. [37]And they put up over his head his accusation, written, THIS IS JESUS, THE KING OF THE JEWS.

[38]Then are crucified with him two robbers, one on [the] right hand and one on [the] left. [39]And the passers-by railed at him, shaking their heads [40]and saying, The demolisher of the Sanctuary, and [its] builder in three days! Save thyself, if thou art [the] Son of God, and come down from the cross! [41]In like manner the chief-priests, making sport along with the scribes and elders, said, [42]Others he saved, himself he cannot save: he is Israel's king — let him now come down from the cross, and we would believe on him: [43]he has relied on God — let Him now deliver, if He wishes him; for he said, I am [the] Son of God. [44]And the same taunt did the robbers also, that were crucified together with him, utter against him.

[45]And from the sixth hour there came on a darkness over all the land until [the] ninth hour. [46]And about the ninth hour, Jesus exclaimed, with a loud voice, saying, Eli! Eli! lema sabachthani? that is, My God! my God! why didst thou forsake me? [47]And some of those standing there, on hearing [it], said, This [man] is calling for Elijah. [48]And immediately one of them,

having run and taken a sponge and filled it with sour wine, and put it about a reed, was giving him to drink. [49]But the rest said, Hold! let us see whether Elijah comes to save him. [50]And Jesus, again crying out with a loud voice, yielded up the spirit. [51]And behold, the vail of the Sanctuary was rent in two, from top to bottom, and the earth quaked, and the rocks were rifted, [52]and the tombs were opened, and many bodies of the saints fallen asleep rose, [53]and coming out of the tombs after his rising they entered into the holy city, and appeared to many. [54]And the centurion, and those with him keeping watch of Jesus, on perceiving the earthquake and the occurrences, were exceedingly afraid, saying, This was truly [the] Son of God.

[55]And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him; [56]among whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

[57]And at evening there came a rich man from Arimathea, Joseph by name, who also himself had become disciple to Jesus: [58]this [man] coming to Pilate asked for the body of Jesus. Then Pilate commanded [it] to be given up. [59]And taking the body, Joseph wrapped it in clean linen, [60]and put it in his new tomb which he had hewn out in the rock, and having rolled a large stone to the entrance of the tomb, went away. [61]And Mary the Magdalene was there, and the other Mary, sitting in front of the sepulchre.

[62]And on the morrow, which is after the Prepara-

tion [-day], the chief priests and the Pharisees gathered themselves to Pilate, [64]saying, Sir, it came to our recollection that that deceiver said, while yet living, [64]After three days, I rise. Command therefore that the sepulchre be made secure until the third day, lest the disciples come and steal him, and say to the people, He had risen from the dead: and the last error will be worse than the first. [65]Said Pilate to them, Have a guard: go make [as] secure as you know [how]. [66]And they went and made the sepulchre secure, having sealed the stone, together with [having] the guard.

XXVIII.

[1]And late in the Sabbath, at the dawning into [the] first [day] of the week, came Mary the Magdalene and the other Mary, to view the sepulchre. [2]And lo, a great earthquake took place: for an angel of [the] Lord, having descended out of heaven, came and rolled back the stone and sat upon it. [3]And his aspect was as lightning, and his raiment white as snow. [4]And from the fear of him the keepers quaked, and became as dead [men]. [5]But the angel answering said to the women, Fear not you; for I know that you seek Jesus the crucified. [6]He is not here; for he had risen, as he said. Come, see the place where he lay. [7]And go quickly and tell his disciples, that he had risen from the dead. And lo, he goes before you into Galilee: there you shall see him. Lo, I told you.

[8]And coming away quickly from the tomb, with fear and great joy, they ran to inform his disciples. [9]And behold, Jesus met them, saying, All hail! And

they approaching clasped his feet and worshipped him.
[10]Then says Jesus to them, Fear not; go, carry word
to my brothers that they depart into Galilee: and
there they shall see me.

[11]And as they were going, behold, some of the
guard, having come into the city, reported to the chief
priests all the occurrences. [12]And having assembled
with the elders, and held consultation, they gave the
soldiers a quantity of silver shekels, [13]saying, Tell
[people], His disciples coming by night stole him,
while we were asleep. [14]And if this come to a hear-
ing before the governor, we will use persuasion, and
make you free from anxiety. [15]And they taking the
silver shekels did as they were taught; and this ac-
count was published far and wide among Jews, to
this day.

[16]And the eleven disciples proceeded into Galilee, to
the mountain where Jesus had appointed them. [17]And
on seeing him they worshipped, but some doubted.
[18]And Jesus approaching spoke to them, saying, There
was given to me all authority in heaven and on earth.
[19]Go, make disciples of all the nations, baptizing them
unto the name of the Father and of the Son and of
the Holy Spirit, [20]teaching them to observe every thing
whatever I commanded you. And lo, I am with you
every day, to the close of the age.

ACCORDING TO MARK.

I.

[1][The] beginning of the Good News of Jesus Christ: [2]as it stands written in Isaiah the prophet,

> Behold, I send forth my messenger before thy face,
> Who shall prepare thy way.
> [3]A Crier's voice in the Desert, —
> Make ready the way of [the] Lord,
> Make straight his paths!

[4]There arose John, who baptized in the Desert, and proclaimed baptism of repentance unto forgiveness of sins. [5]And there went out to him all the Judæan district, and [in particular] all the people of Jerusalem, and they were baptized by him in the Jordan river, confessing their sins. [6]And John was clothed with camel's hair, and with a leathern girdle about his waist, and he ate locusts and wild honey. [7]And he proclaimed, saying, There is coming after me the mightier than I, the thong of whose sandals I am not fit to stoop down and untie. [8]I baptized you with water, but he will baptize you in [the] Holy Spirit.

[9]And it came to pass in those days, [that] Jesus came

from Nazareth of Galilee, and was baptized by John in the Jordan. [10]And immediately going up out of the water he saw the skies parted, and the Spirit as a dove descending unto him. [11]And [there was] a voice out of the skies, Thou art my beloved Son; with thee I became well pleased.

[12]And immediately the Spirit hurries him away into the Desert. [13]And he was in the Desert forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to him.

[14]And after John was delivered up, Jesus came into Galilee, proclaiming the Good News of God, [15]that the time has been completed, and the kingdom of God is at hand: repent and believe in the Good News.

[16]And as he passed along by the lake of Galilee, he saw Simon, and Andrew the brother of Simon, casting round in the lake; for they were fishermen. [17]And said Jesus to them, Come after me, and I will make you become fishers of men. [18]And immediately leaving the nets they followed him. [19]And going on a little further, he saw James the [son] of Zebedee, and John his brother—themselves also in the boat, repairing the nets—[20]and he immediately called them. And leaving their father Zebedee in the boat with the hired [men], they departed after him.

[21]And they proceed into Kapharnaum; and immediately on the Sabbath he was teaching in the synagogue. [22]And they were struck with astonishment at

his teaching; for he taught them as having authority, and not as the scribes.

[23]And immediately there was in their synagogue a man with an unclean spirit, and he lifted up a cry, [24]saying, What hast thou to do with us, Jesus, Nazarene? Camest thou to destroy us? We know thee, who thou art — the Holy [one] of God. [25]And Jesus rebuked him, [saying,] Hush, and come out of him! [26]And the unclean spirit, convulsing him, and calling out with a loud voice, came out of him. [27]And all were amazed, so that they questioned one another, saying, What is this? [It is] new teaching, by authority. He orders even the unclean spirits, and they obey him. [28]And the rumor of him immediately went forth everywhere into the whole surrounding region of Galilee.

[29]And immediately after coming out of the synagogue, they came into the house of Simon and Andrew, with James and John. [30]And Simon's wife's mother was lying sick with fever, and they immediately speak to him in her behalf. [31]And approaching he raised her, taking hold of her hand; and the fever left her, and she ministered to them. [32]And at evening, when the sun had set, they brought to him all the sick and the demoniacs; [33]and the whole city had assembled at the door. [34]And he cured many ill with various diseases, and cast out many demons, and suffered not the demons to speak, because they knew him.

[35]And rising up early, while it was very dark, he came out and went away into a desert place; and

was praying there. [36]And Simon and those with him went in pursuit of him, [37] and found him; and they say to him, All are seeking thee. [38]And he says to them, Let us lead on elsewhere into the neighboring villages, that I may preach there also; for I came forth for this. [39]And he came preaching in their synagogues throughout all Galilee, and casting out demons.

[40]And there comes to him a leper, entreating him and, kneeling, saying to him, If thou wilt, thou canst cleanse me. [41]And moved with compassion, reaching out his hand, he touched [him] and says, I will; be thou cleansed. [42]And immediately the leprosy departed from him, and he was cleansed. [43]And expostulating with him he immediately hurried him away, [44]and says to him, See thou tell no one any thing; but go, show thyself to the priest, and offer for thy cleansing what Moses directed, for a testimony to them. [45]But he on coming out began to proclaim [it] much, and to publish the account far and wide, so that [Jesus] himself could no more enter openly into a city, but was out upon desert places: and they came to him from every quarter.

II.—III. 6.

[1]And in the course of some days having again entered into Kapharnaum, it was heard that he was at home. [2]And many were assembled, so that not even the space at the door any longer contained them, and he was speaking the word to them. [3]And they come bringing to him a paralytic, carried by four

[men]. [4]And not being able to bring [him] to him on account of the crowd, they removed the roof [over] where he was, and having dug out [the stuff] let down the bed whereon the paralytic lay. [5]And Jesus perceiving their faith says to the paralytic, Child, thy sins are forgiven. [6]But some of the scribes were sitting there and reasoning in their hearts, [7]Why does this [man] speak thus? He blasphemes. Who can forgive sins but One, God? [8]And Jesus, immediately aware in his spirit that they were thus reasoning in themselves, says to them, Why have you these reasonings in your hearts? [9]Which is easier, to say to the paralytic, Thy sins are forgiven; or to say, Rise, and take up thy bed and walk? [10]But that you may know that the Son of man has authority on the earth to forgive sins, — he says to the paralytic, — [11]I say to thee, rise, take up thy bed and go to thy home. [12]And he rose, and immediately taking up the bed came out before [them] all, so that all were full of excitement, and glorified God, saying, The like we never saw.

[13]And he came out again to the lake; and the whole crowd came to him, and he taught them. [14]And as he passed along he saw Levi, the [son] of Alpheus, sitting at the tribute-office; and he says to him, Follow me. And rising up he followed him.

[15]And it comes to pass that he reclines [at table] in his house; and many tribute-collectors and sinners were reclining with Jesus and his disciples: for there were many, and there followed him [16]also scribes of the Pharisees. And on seeing that he ate with the

tribute-collectors and sinners, they said to his disciples, [Why is it] that he eats and drinks with the tribute-collectors and sinners? [17]And Jesus hearing [it] says to them, The healthy have no need of a physician, but they that are ill. I came not to call righteous [persons], but sinners.

[18]And John's disciples and the Pharisees were [at that time] fasting. And they come and say to him, Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not? [19]And said Jesus to them, Can the guests of the bride-chamber, while the bridegroom is with them, fast? So long as they have the bridegroom with them, they cannot fast. [20]But there will come days when the bridegroom would be taken away from them, and then they will fast in that day. [21]No one sews a patch of undressed cloth on an old garment; otherwise, the part supplied pulls away from it, the new from the old, and a worse rent ensues. [22]And no one pours new wine into old wine-skins; otherwise, the wine will burst the skins, and the wine is lost, and the skins.

[23]And it came to pass [that] he was proceeding on the Sabbath through the grain-fields; and his disciples began to make [their] way [along], plucking off the heads of grain. [24]And the Pharisees said to him, See! why are they doing on the Sabbath what is not allowable? [25]And he says to them, Did you never read what David did, when he had need and was hungry, himself and those with him — [26]how he entered into the house of God in high priest Abiathar's time,

and ate the show-bread, which it is not allowable that [any] except the priests eat, and gave also to those being with him? [27]And he said to them, The Sabbath originated on account of man, and not man on account of the Sabbath. [28]So that the Son of man is Master also of the Sabbath.

III. [1]And he entered again into [the] synagogue; and a man was there, having his hand withered. [2]And they watched him closely, whether he cures him on the Sabbath; that they might accuse him. [3]And he says to the man that has the withered hand, Rise into the midst! [4]And he says to them, Is it allowable on the Sabbath to do good, or to do evil? to save life, or to kill? But they continued silent. [5]And looking round on them with anger, being grieved withal at the hardness of their heart, he says to the man, Reach out the hand! And he reached out, and his hand was restored. [6]And the Pharisees coming out immediately entered into consultation with the Herodians against him, in order to destroy him.

III. 7–35.

[7]And Jesus with his disciples withdrew to the lake, and a great multitude from Galilee and from Judæa followed: [8]and from Jerusalem and from Idumæa and beyond the Jordan and about Tyre and Sidon a great multitude, hearing how great things he was doing, came to him. [9]And he spoke to his disciples that a small boat be in attendance on him, because of the crowd, in order that they should not press on him. [10]For he had cured numbers, so that

as many as had complaints were precipitating themselves on him, to touch him. [11]And the unclean spirits, whenever they viewed him, fell down to him, and cried out, saying, Thou art the Son of God. [12]And he admonished them repeatedly, not to make him public.

[13]And he goes up the mountain, and calls to [him] whom he himself wished, and they went to him. [14]And he created twelve, to continue with him, and that he might send them away to preach, [15]and to have authority to cast out demons. [16]And he created the twelve —and he surnamed Simon—Peter; [17]and James the [son] of Zebedee, and John the brother of James— and surnamed them Boanerges, which means, sons of thunder; [18]and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alpheus, and Thaddeus, and Simon the zealot, [19]and Judas Iscariot who also delivered him up.

And he comes home. [20]And a crowd again assembles, so that they cannot even eat bread. [21]And his kindred hearing of [it] came forth to lay hold of him; for they said that he had become deranged. [22]And the scribes who had come down from Jerusalem said, He has Beelzebul; and, He casts out the demons by the ruler of the demons. [23]And calling them to [him] he said to them in parables, How can Satan cast out Satan? [24]And if a kingdom be divided against itself, that kingdom cannot stand. [25]And if a house be divided against itself, that house will not be able to

stand. [26]And if Satan had risen up against himself, he had become divided; and he cannot stand, but has an end. [27]But no one entering into the house of the strong [man] can plunder his effects, except he first bind the strong [man], and then shall plunder his house. [28]Verily I say to you, that there shall be forgiven to the sons of men all their sins and the blasphemies wherewith soever they should blaspheme; [29]but whoever should blaspheme against the Holy Spirit has forgiveness never, but will be liable to eternal sin. [30]Because they said, He has an unclean spirit.

[31]And his mother comes, and his brothers; and standing outside they sent to him, calling him. [32]And a crowd were sitting about him, and they say to him, Lo, thy mother and thy brothers and thy sisters outside are seeking thee. [33]And answering them he says, Who is my mother, and my brothers? [34]And looking about on those sitting round about him he says, Behold, my mother and my brothers! [35]Whoever should do the will of God, this is my brother and sister and mother.

IV. 1–34.

[1]And he again began to teach by the lake-side. And there is gathered to him a very large crowd, so that going on board a boat he sat on the lake, and all the crowd were at the lake, on the land.

[2]And he continued teaching them many things in parables; and he said to them in his teaching, [3]Hearken! behold, the sower came out to sow. [4]And it came to pass in the sowing, [that] one [portion] fell by the way-side, and the birds came and devoured it.

[5]And another fell on the ledgy ground, where it had not much soil, and immediately it sprung up on account of not having depth of soil; [6]and when the sun rose up it became scorched, and on account of not having root withered. [7]And another fell in among the thorns, and the thorns grew up and choked it, and it yielded no crop. [8]And other [portions] fell into the fine soil, and yielded a crop, shooting up and increasing, and bore to thirty, and to sixty, and to a hundred fold. [9]And he said, He that has ears to hear, let him hear.

[10]And when he came to be alone, those about him, together with the twelve, asked of him the parables. [11]And he said to them, To you has been given the mystery of the kingdom of God, but to those that are outside all things occur in parables; [12]that seeing they may see and not perceive, and hearing may hear and not understand, lest haply they turn, and forgiveness be extended to them. [13]And he says to them, Know you not this parable? and how will you know all the parables?

[14]The sower sows the word. [15]And these are they by the way-side, where the word is sown; and, whenever they hear, immediately comes Satan and takes away the word that has been sown in them. [16]And these likewise are they in whom it is sown on the ledgy places; who, whenever they hear the word, immediately with joy receive it, [17]and have not root in themselves, but are transient: afterwards, affliction or persecution taking place on account of the word, they are immediately offended. [18]And others are they in whom it is sown upon the thorns — these are they that have

heard the word, [19]and the anxieties of the times, and the deceitfulness of riches, and the desires about other things beside, enter and choke the word, and it becomes unproductive. [20]And they in whom it was sown upon the fine soil, are those who hear the word, and receive [it], and bear a crop, in thirty, and in sixty, and in a hundred fold.

[21]And he said to them, Comes the lamp in order to be put under the measure? or under the couch? not in order to be put on the lamp-stand? [22]For there is not any thing secret, except that it should be made manifest; nor became hidden, but that it should come into public view. [23]If any one has ears to hear, let him hear.

[24]And he said to them, Take heed how you hear. With what measure you measure it will be measured to you, and more and more will be given you. [25]For he who has, to him shall be given; and he who has not, even what he has shall be taken away from him.

[26]And he said, So is the kingdom of God, as though a man should cast the seed upon the ground, [27]and sleep and rise, night and day, and the seed sprout and grow up tall, he himself knows not how. [28]The ground bears spontaneously a crop, first blade, then ear, then [there is] plump wheat in the ear. [29]And whenever the crop might allow, he immediately sends forth the sickle, because the harvest has arrived.

[30]And he said, How should we compare the kingdom of God, or in what parable put it? [31][It is] as a grain of mustard, which, whenever it be sown upon the ground,—being smaller than all the seeds that are upon the ground,—[32]even whenever it be sown,

springs up and becomes greater than all the garden-plants, and makes great branches, so that under its shade the birds of the air can lodge.

[33]And with many such parables he continued to speak to them the word, as they were able to hear; [34]and without a parable he did not speak to them, but solved every thing in private to his own disciples.

IV. 35—V. 43.

[35]And he says to them on that day at evening, Let us cross over to the other side. [36]And having sent away the crowd they take him along, as he was, in the boat; but there were also with him other boats. [37]And there springs up a heavy squall of wind, and the waves were dashing into the boat, so that the boat was already filling. [38]And he himself was in the stern, on the boat-cushion, asleep. And they wake him, and say to him, Teacher, carest thou not that we are perishing? [39]And being waked up he rebuked the wind, and said to the lake, Be still! keep hushed! And the wind subsided, and there came on a great calm. [40]And he said to them, Why are you so timid? How have you not faith? [41]And they feared with a great fear, and said to one another, Who then is this, that even the wind, and the lake, obeys him?

V. [1]And they come to the other side of the lake, into the country of the Gerasenes. [2]And on his having come out of the boat, there immediately met him out of the tombs a man with an unclean spirit, [3]who had his abode in the tombs; and no one, not even with a chain, could any longer bind him: [4]because he

had often been bound with fetters and chains, and the chains been snapped asunder by him, and the fetters shattered, and no one was able to subdue him. [5]And continually, night and day, in the tombs and on the mountains, he was crying out and gashing himself with stones.

[6]And seeing Jesus from a distance, he ran and worshipped him, [7]and crying out with a loud voice says, What hast thou to do with me, Jesus, Son of the Most High God? I adjure thee by God, do not torment me! [8]For he had said to him, Come forth, unclean spirit, out of the man. [9]And he asked him, What [is] thy name? And he says to him, Legion [is] my name; because we are many. [10]And he besought him much, not to send them away out of the region.

[11]Now there was there, hard by the mountain, a large herd of swine feeding; [12]and they besought him, saying, Send us to the swine, that we may enter into them. [13]And he permitted them. And the unclean spirits having come out entered into the swine, and the herd rushed down the steep slope into the lake, — about two thousand, — and were drowned in the lake.

[14]And those tending them fled, and carried the news into the city and into the fields, and they came to see what the occurrence was. [15]And they come to Jesus, and view the demoniac sitting clothed and sane in mind — him that had the legion — and they became afraid. [16]And they that saw [it] narrated to them how it had befallen the demoniac, and about the swine. [17]And they began to entreat him to depart from their borders.

18 And as he went on board the boat, he who had
been a demoniac besought him that he might be with
him. 19 And he did not suffer him, but says to him,
Go to thy home, to thy friends, and relate to them how
great things the LORD has done for thee, and [how] he
pitied thee. 20 And he departed, and began to pro-
claim in the Decapolis how great things Jesus did for
him: and all wondered.

21 And Jesus having crossed over in the boat to the
other side again, a large crowd was gathered to him,
and he was by the lake-side. 22 And there comes one
of the synagogue-rulers, Jairus by name, and on seeing
him he falls at his feet, 23 and entreats him much, say-
ing, My young daughter is in her last struggle. [O]
that thou wouldst come and put thy hands on her, that
she might be restored, and live! 24 And he departed
with him, and a large crowd was following him, and
pressing together on him.

25 And a woman, who was in a [complaint of] blood-
flowing for twelve years, 26 and had suffered much
under many physicians, and spent all she herself pos-
sessed, and been nothing benefited but rather had
grown worse, 27 on having heard the things about
Jesus, coming in the crowd behind touched his gar-
ment: 28 for she said, If I should touch even but his
garments, I shall be restored. 29 And immediately
the fount of her blood was dried up, and she knew,
by the bodily sensation, that she was healed of the
complaint. 30 And Jesus, immediately aware in him-
self of the power having gone out of him, turning
round in the crowd said, Who touched me on the

clothes? [31]And said his disciples to him, Thou seest the crowd pressing together on thee, and sayest thou, Who touched me? [32]And he was looking about to see her that did this. [33]And the woman, fearing and trembling, knowing what had befallen her, came and fell down to him and told him all the truth. [34]And he said to her, Daughter, thy faith has restored thee: go thy way into peace, and continue in health, [relieved] from thy complaint!

[35]While he was yet speaking they come from the synagogue-ruler's, saying, Thy daughter had died: why still worry the teacher? [36]But Jesus, disregarding the word spoken, says to the synagogue-ruler, Fear not, only believe! [37]And he let none with him accompany [him], except Peter and James, and John the brother of James. [38]And they come to the synagogue-ruler's house, and he views a tumult, and [people] weeping and wailing greatly. [39]And entering he says to them, Why are you making a tumult, and weeping? The young child had not died, but is asleep. [40]And they scoffed at him. But he, putting all out, takes with [him] the young child's father and mother, and those accompanying him, and goes in where the young child was. [41]And taking hold of the young child's hand he says to her, Talitha, kūm! which interpreted is, Young girl,—I say to thee,—rise! [42]And immediately the young girl rose up and walked; for she was twelve years old. And they were affected immediately with great transport. [43]And he charged them repeatedly that no one know this; and he bade [something] be given her to eat.

VI.

[1]And he came out thence, and comes into his father-land, and his disciples follow him. [2]And Sabbath having arrived, he began to teach in the synagogue: and the greater number, on hearing, were struck with astonishment, saying, Whence to this [man] these things! And what the wisdom that has been given to this [man]! And such mighty deeds come to pass by his hands! [3]Is not this the carpenter? the son of Mary, and brother of James and Joses and Jude and Simon? And are not his sisters here with us? And they took offense at him. [4]And said Jesus to them, A prophet is not without honor except in his own father-land, and among his kindred, and in his house. [5]And he was not able to do there any mighty deed, except that laying his hands on a few invalids he cured [them]. [6]And he wondered on account of their unbelief.

And he went round about the villages teaching. [7]And he calls to [him] the twelve, and began to send them forth two by two, and gave them authority over the unclean spirits, [8]and commanded them to take nothing for [the] journey, except staff only, not bread, not wallet, not copper-coin [to put] into their girdle, [9]but [to go] shod with sandals; and [he added] do not wear two tunics. [10]And he said to them, Wherever you should enter into a house, stay there until you should come away from that place. [11]And whatever place should not receive you nor hear you, going thence shake off the dust that is underneath your feet

for a testimony to them. [12]And going forth they proclaimed that [men] should repent; [13]and they cast out many demons, and anointed with oil many invalids, and cured [them].

[14]And king Herod heard [of him],—for his name had become public,—and he said, John the Baptizer has risen from [the] dead, and on this account are at work the mighty forces in him. [15]And others said, It is Elijah; and others said, A prophet—as one of the prophets. [16]But Herod having heard, said, [He] whom I beheaded—John—this [one] had risen.

[17]For Herod himself having sent forth apprehended John and bound him in prison, on account of Herodias the wife of Philip his brother, because he had married her. [18]For John said to Herod, It is not allowable for thee to have the wife of thy brother. [19]But Herodias was bitterly incensed against him, and was wishing to kill him, and she could not. [20]For Herod feared John, knowing him [to be] a just and holy man, and guarded him closely, and having heard him was much at a loss [what to do], and continued hearing him gladly.

[21]And an opportune day having arrived, when Herod, on his birth-day festival, made a supper to his magnates and the military commanders and the first men of Galilee,—[22]the daughter of Herodias herself having also come in and danced, she pleased Herod and the guests. And the king said to the young girl, Ask me whatever thou wish, and I will give [it] to thee. [23]And he swore an oath to her, Whatever thou ask me I will give thee, to half of my kingdom. [24]And

coming out she said to her mother, What should I ask? And she said, The head of John the Baptizer. [25]And immediately entering with haste to the king, she asked saying, I wish that thou directly give me, on a platter, the head of John the Baptist. [26]And though very sorrowful, the king on account of the oaths and the guests was unwilling to refuse her. [27]And immediately the king, sending a guardsman, directed [him] to bring his head. [28]And he departed and beheaded him in the prison, and brought his head on a platter and gave it to the young girl, and the young girl gave it to her mother. [29]And his disciples on hearing [of it] came and took up his corpse, and they put him in a tomb.

[30]And the apostles gather together to Jesus, and they reported to him every thing that they had done and taught. [31]And he says to them, Come you yourselves apart into a desert place, and rest a little while;—for there were many who were coming and going, and they had no opportunity even to eat. [32]And they went away into a desert place by the boat apart. [33]And many saw them going away, and recognized them, and ran together on foot thither from all the cities and arrived before them.

[34]And on coming out he saw a large crowd, and was moved with compassion on them, because they were as sheep not having a shepherd; and he began to teach them many things. [35]And as it was already a late hour, his disciples coming to [him] said, The place is a desert, and [it is] already a late hour. [36]Dismiss them, that, going away into the hamlets

around, and villages, they may buy themselves something to eat. [37]But he answering said to them, Give them, you yourselves, [something] to eat. And they say to him, Should we go and buy two hundred denarii worth of loaves, and give them to eat? [38]But he says to them, How many loaves have you? Go, see. And ascertaining they say, Five, and two fishes. [39]And he directed them to make all recline, group by group as at a banquet, on the green grass. [40]And they reclined, company by company, by [the] hundred and by [the] fifty. [41]And taking the five loaves and the two fishes, looking up to heaven he invoked a blessing, and broke the loaves into pieces, and gave to the disciples to set before them; and the two fishes he divided to all. [42]And they all ate and were satisfied. [43]And they took up of broken pieces twelve hand-basketfuls, also [a portion] of the fishes. [44]And there were five thousand men, who ate the loaves.

[45]And he immediately compelled his disciples to get on board the boat, and go before [him] to the other side, to Bethsaïda, while he himself dismisses the crowd. [46]And having taken leave of them, he went away to the mountain to pray. [47]And at evening the boat was in the middle of the lake, and himself alone on the land. [48]And perceiving them laboring hard at the oars,—for the wind was against them,—he comes to them about the fourth watch of the night, walking on the lake, and was wishing to pass by them. [49]But they perceiving him walking on the lake thought that it was an apparition, and they lifted up a cry. [50]For they all saw him and were agitated. And he imme

diately talked with them, and says to them, Be of good cheer; it is I; be not afraid. [51]And he mounted up to them into the boat, and the wind subsided; and they were most excessively excited among themselves. [52]For they understood not on [the matter of] the loaves, but their heart was hardened.

[53]And having crossed over to the land they came to Gennesaret, and moored [the boat]. [54]And when they had come out of the boat, immediately [people] recognizing him [55]ran about the whole of that region, and those that were ill they began to bear about on their beds where they heard that he was. [56]And wherever he entered into villages or into cities or into hamlets, they placed the sick in the market-places and entreated him that they might touch even though but the fringe of his garment; and as many as happened to touch him were restored.

VII. 1—VIII. 9.

[1]And the Pharisees and some of the scribes, having come from Jerusalem, gather together to him. [2]And seeing some of his disciples eating their loaves with defiled, that is, unwashed hands,—[3]for the Pharisees and all the Jews, except they frequently wash the hands, do not eat, holding fast the tradition of the elders, [4]and [coming] from market do not eat except they bathe; and many other things there are which they had received to hold fast, ablutions of cups and pitchers and copper vessels,—[5]the Pharisees and the scribes [therefore] also ask him, Why do thy disciples not walk according to the tradition of the elders, but

eat their bread with defiled hands? [6]But he said to them, Well prophesied Isaiah of you hypocrites, as it stands written:

> This people honor me with the lips,
> But their heart keeps far aloof from me.
> [7]But in vain they worship me,
> Teaching as precepts commandments of men.

[8]Letting go the commandment of God, you hold fast the tradition of men. [9]And he said to them, Well do you discard the commandment of God, in order to keep your tradition! [10]For Moses said, Honor thy father and thy mother; and, He that speaks evil of father or mother, let him surely die. [11]But you say, If a man tell the father or the mother, Whatever aid thou wouldst have of me [is] Korban, — which means, a Gift [to the temple], — [12]you no longer suffer him to do any thing for the father or the mother; [13]annulling the word of God by your tradition which you had handed down. And many things of a similar kind you do. [14]And again calling to [him] the crowd he said to them, Hear me all, and understand! [15]There is nothing outside of the man entering into him which can defile him: but the things proceeding out of the man are what defile the man.

[17]And when he had entered into the house away from the crowd, his disciples asked of him the parable. [18]And he says to them, So [then] are you also without understanding? Do you not comprehend that every thing which from without goes into the man cannot defile him, [19]because it goes not into his heart, but into his stomach, and passes out into the vault, cleansing all the various food? [20]And he said, What

proceeds out of the man, — that defiles the man. [21]For from within, out of the heart of men, proceed bad thoughts, fornications, thefts, murders, [22]adulteries, covetings, evil intentions, fraud, lewdness, an envious eye, blasphemy, arrogance, folly. [23]All these evil things proceed from within, and defile the man.

[24]And rising up from thence he went away into the borders of Tyre. And entering into a house he wished no one to know [it]; and he could not escape observation. [25]But immediately hearing of him, a woman, whose young daughter had an unclean spirit, entered and fell down at his feet, — [26]the woman moreover was a Greek, a Syro-Phenician by race, — and asked him to cast out the demon from her daughter. [27]And he said to her, Suffer the children first to be satisfied; for it is not well to take the children's bread and cast [it] to the little dogs. [28]But she answered and says to him, Yes, master [it is]; even the little dogs under the table eat of the young children's crumbs. [29]And he said to her, For this saying, go thy way! The demon has gone out of thy daughter. [30]And going back to her house she found the young child laid on the bed, and the demon gone out.

[31]And again coming out from the borders of Tyre, he went through Sidon to the lake of Galilee, through the midst of the borders of Decapolis. [32]And they bring to him a [man] deaf and incapable of articulating, and entreat him to put his hand on him. [33]And taking him apart from the crowd, he put his fingers into his ears, and, spitting, touched his tongue,

[34]and looking up to heaven sighed deeply, and says to him, Ephphatha! which means, Be thoroughly opened! [35]And his organs of hearing were opened, and the ligature of his tongue was immediately loosened, and he spoke correctly. [36]And he charged them to tell no one; but, by as much as he charged them, the more by far they themselves proclaimed it. [37]And they were beyond all measure wonder-struck, saying, He has done every thing well. He makes both the deaf hear, and the mute speak.

VIII. [1]In those days, as there was again a large crowd, and they had not any thing to eat, calling to [him] the disciples he says to them, [2]I have compassion on the crowd, because [it is] now three days [that] they have been staying with me, and they have nothing to eat. [3]And, if I should dismiss them fasting to their home, they will faint on the way; and some of them have come from a distance. [4]And his disciples answered him, Whence will any one here be able to satisfy these with loaves on a desert spot? [5]And he asked them, How many loaves have you? And they said, Seven. [6]And he commands the crowd to recline on the ground; and taking the seven loaves, having offered thanks he broke, and gave to his disciples to set before, and they set [them] before, the crowd. [7]They had also of small fishes a few; and having asked a blessing on them, he set [these] before [them]. [8]And they ate and were satisfied; and they took up seven baskets overplus of broken pieces. [9]And there were about four thousand [men]; and he dismissed them.

VIII. 10—IX. 1.

10 AND immediately going on board the boat with his disciples, he came into the parts of Dalmanutha.

11 And the Pharisees came out and began to question with him, seeking of him a sign from the sky, trying him. 12 And sighing very deeply in his spirit he says, Why does this generation seek a sign? Verily I say to you, if there shall be given to this generation a sign ——! 13 And, leaving them, he again embarked and went away to the other side.

14 And they forgot to take loaves, and had with themselves in the boat but one loaf. 15 And he charged them saying, Look you [to it], beware of the leaven of the Pharisees and the leaven of Herod! 16 And they reasoned with one another, We have no loaves. 17 And knowing [it] he says to them, Why do you reason that you have no loaves? Do you not yet perceive nor understand? Have you your heart hardened? 18 Having eyes see you not, and having ears hear you not, and remember you not? 19 When I broke the five loaves unto the five thousand, how many hand-baskets full of broken pieces did you also take up? They say to him, Twelve. 20 When also the seven unto the four thousand, how many basket-fuls of broken pieces did you take up? And they say, Seven. 21 And he said to them, Do you not yet understand?

22 And they come to Bethsaïda. And they bring to

him a blind [man], and entreat him to touch him.
[23]And, taking hold of the blind man's hand, he brought
him forth outside of the village; and spitting into his
eyes, putting his hands on him, he asked him whether
he beheld any thing. [24]And looking up he said, I
behold the men; because as trees I see [them] walk-
ing. [25]He then again put his hands on his eyes, and
he saw clearly, and was restored, and looked on all
things distinctly. [26]And he sent him away to his
home, saying, Do not enter into the village.

[27]And Jesus and his disciples went forth unto the
villages about Cæsarea Philippi; and on the way he
asked his disciples, saying to them, Whom do men
declare me to be? [28]And they told him, saying, John
the Baptist; and others, Elijah; but others, [It is] one
of the prophets. [29]He himself also asked them, But
whom do you declare me to be? Peter answering
says to him, Thou art the Christ. [30]And he admon-
ished them to tell no one concerning him.

[31]And he began to teach them that the Son of man
must suffer many things, and be rejected by the elders
and the chief priests and the scribes, and be killed, and
after three days rise up. [32]And he talked of the mat-
ter frankly. And Peter taking him to [him] began
to rebuke him. [33]But he, turning round and seeing
his disciples, rebuked Peter, and says, Go thy way
behind me, Satan! because thou hast thy mind not
on the things of God but on the things of men.

[34]And having called to [him] the crowd, with his
disciples, he said to them, Whoever wishes to follow
after me, let him deny himself, and take up his cross,

and follow me. [35]For whoever would save his life will lose it. But whoever shall lose his life for my sake and [that] of the Good News, will save it. [36]For what does it profit a man to gain the whole world, and forfeit his life? [37]For what might a man give in exchange for his life? [38]For whoever should be ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him, when he should come in the glory of his Father with the holy angels. IX. [1]And he said to them, Verily I say to you, that there are some here of those standing [with me], who should in no wise taste death, until they see the kingdom of God already come in power.

IX. 2–50.

[2]And after six days Jesus takes with him Peter and James and John, and brings them up a high mountain apart, alone. And he was transfigured before them, [3]and his garments became glittering, exceedingly white, such as no fuller on earth can so whiten. [4]And there appeared to them Elijah, with Moses; and they talked with Jesus. [5]And Peter answering says to Jesus, Rabbi, it is an excellent thing that we are here. And let us make three booths, for thee one, and for Moses one, and for Elijah one. [6]For he knew not what to answer; for they had become affrighted. [7]And there came a cloud, overshadowing them; and there came a voice out of the cloud, This is my beloved Son, hearken to him! [8]And suddenly, on looking round, they saw no longer any one but Jesus only with themselves.

9 And, as they came down from the mountain, he enjoined on them to narrate to no one what things they had seen, except when the Son of man shall have risen up from the dead. 10 And they held the saying close, questioning with one another, What means the rising up from the dead? 11 And they asked him, saying, [Why is it] that the Pharisees and the scribes say, that Elijah must first come? 12 And he said to them, Elijah, having first come, reëstablishes all things. And how does it stand written in respect to the Son of man? [He comes] that he should suffer many things, and be set at nought. 13 But I say to you, that Elijah also has come; and they did to him whatever they pleased, as it stands written in respect to him.

14 And having come to the disciples they saw a large crowd about them, and scribes questioning with them. 15 And immediately all the crowd on seeing him were quite startled; and running to [him] they saluted him. 16 And he asked them, Why are you questioning with them? 17 And one out of the crowd answered him, Teacher, I brought to thee my son, having a mute spirit. 18 And wherever it take him it throws [him] into spasms, and he foams, and grates his teeth, and pines all away. And I spoke to thy disciples to cast it out, and they were not able. 19 But he answering them says, O unbelieving generation! How long shall I be with you? how long shall I endure you? Bring him to me. 20 And they brought him to him. And on seeing him the spirit immediately convulsed him, and falling upon the ground he rolled foaming. 21 And he asked his father, How long a time is it since this

has befallen him? And he said, From early childhood: [22]and it often threw him both into fire, and into waters, to destroy him. But, if thou art at all able, help us, out of compassion to us. [23]And Jesus said to him, "If thou art able?" — All things are possible to him that believes. [24]Immediately the father of the young child crying out said, I believe; help my unbelief. [25]And Jesus, on seeing that the crowd were running together, rebuked the unclean spirit, saying to it, Thou mute and deaf spirit, I command thee, come out of him, and do thou enter into him no more. [26]And, crying out and convulsing [him] greatly, it came out. And he became as though dead, so that the greater number said, He is dead. [27]But Jesus taking hold of his hand raised him, and he stood up.

[28]And, on his having entered into a house, his disciples asked him apart, [Why is it] that we could not cast it out? [29]And he said to them, By nothing can this kind go out, except by prayer.

[30]And having come forth thence, they were passing through Galilee, and he wished no one to know [it]. [31]For he taught his disciples and said to them, The Son of man is being delivered up into men's hands, and they will kill him; and, having been killed, he will rise up after three days. [32]But they were ignorant of [the import of] the declaration, and were afraid to ask him.

[33]And they came into Kapharnaum. And after he was in the house he asked them, What were you disputing about on the way? [34]But they were silent; for they had debated with one another on the way, Who

[is] greater [than the rest]? [35]And sitting down he called the twelve, and says to them, If any one wishes to be first, he shall be last of all, and attendant of all. [36]And taking a young child he placed it in the midst of them; and folding it in his arms he said to them, [37]Whoever should receive one of these young children upon my name, receives me; and whoever may receive me, receives not me, but Him who sent me.

[38]Said John to him, Teacher, we saw some one casting out demons in thy name, who does not follow us; and we forbade him, because he was not following us. [39]But Jesus said, Forbid him not; for there is no one who shall do a mighty deed, upon my name, and be able quickly to speak ill of me. [40]For he who is not against us is for us. [41]For whoever should give you a cup of water to drink, in my name, because you belong to Christ, verily I say to you that he would in no wise lose his reward. [42]And whoever should cause to stumble one of these little ones that believe, well for him is it rather if a mill-stone of the largest size is put about his neck, and he is thrown into the sea. [43]And if thy hand cause thee to offend, cut it off: well is it that thou enter into life maimed, [rather] than having both hands to go away into hell, into the unquenchable fire. [45]And if thy foot cause thee to offend, cut it off: well is it that thou enter into life lame, [rather] than having both feet to be cast into hell. [47]And if thy eye cause thee to offend, pluck it out: well is it that thou enter having only one eye into the kingdom of God, [rather] than having two eyes to be cast into hell, [48]where their

worm dies not, and the fire is not quenched. [49]For every one shall be salted with fire. [50]Salt [is] an excellent thing; but if the salt become saltless, with what will you season it? Have salt in yourselves, and cultivate peace with one another.

X. 1–31.

[1]And thence having risen up he comes into the borders of Judæa, and beyond the Jordan; and again crowds proceed together to him, and, as he had been wont, he again taught them. [2]And the Pharisees approaching asked him whether it is allowable for a husband to put away a wife; trying him. [3]But he answering said to them, What did Moses command you? [4]And they said, Moses gave permission to write a certificate of divorce, and to put away. [5]But Jesus said to them, In view of your hardness of heart he wrote you this commandment. [6]But from [the] commencement of creation He made them male and female. [7]FOR THIS REASON A MAN WILL LEAVE HIS FATHER AND HIS MOTHER, [8]AND THE TWO SHALL BECOME ONE FLESH. So that they are no longer two, but one flesh. [9]What therefore God joined together, let a man not sunder. [10]And in the house the disciples again asked him about this. [11]And he says to them, Whoever should put away his wife, and marry another, commits adultery on her; [12]and if she, having put away her husband, marry another, she commits adultery.

[13]And they were bringing to him young children, that he should touch them; and the disciples rebuked

those bringing [them]. [14]But Jesus seeing [it] was much displeased, and said to them, Suffer the young children to come to me; forbid them not: for to such belongs the kingdom of God. [15]Verily I say to you, Whoever should not receive the kingdom of God as a young child, might in no wise enter therein. [16]And, having folded them in his arms, he fervently blesses [them], placing his hands on them.

[17]And on his proceeding forth into [the] road, one running up and kneeling to him asked him, Good Teacher, what should I do, in order to inherit eternal life? [18]And Jesus said to him, Why callest thou me good? None [is] good but One, God. [19]Thou knowest the commandments, — DO NOT COMMIT ADULTERY; DO NOT MURDER; DO NOT STEAL; DO NOT TESTIFY FALSELY; DO NOT DEFRAUD; HONOR THY FATHER AND THY MOTHER. [20]And he said to him, Teacher, these all I kept from my youth. [21]And Jesus looking on him loved him, and said to him, One thing is wanting in thee. Go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me. [22]But he, becoming sad at the saying, went away grieved; for he was in possession of great wealth.

[23]And, looking about, Jesus says to his disciples, With what difficulty shall those having riches enter into the kingdom of God! [24]And the disciples were astounded at his words. But Jesus again answering says to them, Children, how difficult it is to enter into the kingdom of God! [25]Easier is it that a camel go through the eye of the needle, than that a rich man enter into the kingdom of God. [26]And they were ex-

ceedingly wonder-struck, saying to one another, And who can be saved? [27]Looking on them Jesus says, With men [it is] impossible, but not with God; for all things [are] possible with God.

[28]Peter began to say to him, Lo, we left every thing, and have followed thee. [29]Said Jesus, Verily I say to you, there is no one who left house, or brothers, or sisters, or mother, or father, or children, or fields, for my sake and for the sake of the Good News, [30]but would receive a hundred fold more now in this [present] time, houses and brothers and sisters and mothers and children and fields, amid persecutions, and, in the coming age, eternal life. [31]But many first shall be last, and the last first.

[32]And they were on the road, going up to Jerusalem, and Jesus was leading on before them, and they continued astounded; but some, following [on], were in fear. And taking the twelve again along with [him], he began to tell them the things about to befall him, — [33]Behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and the scribes, and they will condemn him to death, and deliver him up to the Gentiles: [34]and they will make sport of him and spit on him and scourge him and kill [him], and after three days he will rise up.

[35]And there go to him James and John, the sons of Zebedee, saying to him, Teacher, we wish that whatever we might ask of thee thou wouldst do for us.

[36]And he said to them, What do you wish me to do for you? [37]And they said to him, Grant us to sit, one at thy right hand and one at thy left, in thy glory. [38]But Jesus said to them, You know not what you ask. Can you drink the cup which I drink, or be baptized with the baptism with which I am baptized? [39]And they said to him, We can. And Jesus said to them, The cup which I drink you shall drink, and be baptized with the baptism with which I am baptized; [40]but to sit at my right hand, or at [my] left, is not mine to grant, but [it will be granted to those] for whom it has been made ready.

[41]And on hearing [it] the ten began to be greatly displeased at James and John. [42]And calling them to [him] Jesus says to them, You know that those reputed to rule the Gentiles domineer over them, and their great [men] exercise authority over them. [43]But not so is it among you; but whoever would become great among you shall be your ministering attendant, [44]and whoever would become first of you shall be servant of all. [45]For the Son of man also did not come to be ministered to, but to minister, and to give his life a ransom for many.

[46]And they come into Jericho. And as he and his disciples, and quite a crowd, were going out from Jericho, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side. [47]And having heard that it was Jesus, the Nazarene, he began to cry out and say, Son of David, Jesus, have mercy on me! [48]And many rebuked him, that he should be silent; but he cried out much [the] more, Son of David, have mercy on me! [49]And Jesus, stopping, said, Call him.

And they call the blind man, saying to him, Be of good cheer, rise! he calls thee! [50]And he, throwing off his garment, leaped up and came to Jesus. [51]And Jesus answering him said, What wilt thou [that] I should do for thee? And the blind man said to him, Rabbūni, that I might recover sight! [52]And Jesus said to him, Go; thy faith has restored thee. And he immediately recovered sight, and followed him on the way.

XI. [1]And when they draw near to Jerusalem, even to Bethany, at the Mount of Olives, he sends away two of his disciples, [2]and says to them, Go into the village that is opposite you, and immediately on entering into it you will find a colt tied, on which no man has yet sat. Untie him and bring [him]. [3]And if any one say to you, Why are you doing this?—say, The Master has need of him, and immediately sends him back again hither. [4]And they went away, and found the colt tied at the door outside upon the street, and they untie him. [5]And some of those who stood there said to them, What are you doing, untying the colt? [6]And they told them as Jesus said; and they gave them leave.

[7]And they bring the colt to Jesus, and throw on him their garments, and he sat on him. [8]And many spread their garments in the path, and others green boughs, having cut [them] out of the fields. [9]And they that led on before, and they that followed, continued to shout, Hosanna! Blessed, he that comes in the name of the Lord! [10]Blessed, the coming kingdom of our father David! Hosanna in the highest!

[11]And he entered into Jerusalem, into the temple;

and, having surveyed every thing, the hour being already late, he went out to Bethany with the twelve.

XI. 12—XII. 44.

12 And on the morrow, after they came out from Bethany, he was hungry. 13 And seeing a fig-tree at a distance having leaves, he came, thinking he might find something on it; and coming up to it he found nothing but leaves: for it was not the [full] time for figs. 14 And answering he said to it, Never more may any one eat fruit of thee! And his disciples heard.

15 And they come into Jerusalem. And, entering into the temple, he began to drive out those selling and those buying in the temple, and overturned the tables of the brokers and the seats of those selling the doves, 16 and suffered no one to carry [any] article through the temple; 17 and he taught and said to them, Stands it not written,

My house shall be called a house of prayer for all the nations;
But you have made it a den of robbers!

18 And the chief priests and the scribes heard, and sought how to destroy him. For they were in fear of him; for the whole populace were struck with astonishment at his teaching. 19 And when it came to be evening, he went forth out of the city.

20 And as they proceeded along in the morning, they saw the fig-tree withered from [the] roots. 21 And Peter recollecting says to him, Rabbi, see! the fig-tree which thou didst curse has withered away. 22 And

Jesus answering says to them, Have faith toward God.
[23]Verily I say to you, Whoever should tell this mount,
Be lifted up and cast into the sea, and not doubt in his
heart, but believe that what he speaks is coming to
pass, he shall have it. [24]On this account I say to you,
all things whatever you pray for and ask, believe that
you received, and you shall have them. [25]And, when
you stand praying, forgive, whatever you have against
any one; that also your Father who is in heaven may
forgive you your offenses.

[27]And they come again into Jerusalem. And as he
was walking in the temple, there come to him the
chief priests and the scribes and the elders, [28]and they
said to him, By what sort of authority doest thou
these things? Or who gave thee this authority to
do these things? [29]But Jesus said to them, I will ask
you one word, and, should you answer me, I also will
tell you by what sort of authority I do these things.
[30]John's baptism — of heaven was [it], or of men?
Answer me. [31]And they reasoned among themselves,
saying, If we should say, Of heaven, he will say,
Why then did you not believe him? [32]But should we
say, Of men? (They feared the people; for all really
held John to be a prophet.) [33]And answering Jesus
they say, We do not know. And Jesus says to them,
Neither do I tell you by what sort of authority I do
these things.

XII. [1]And he began to speak to them in parables.
A man planted a vineyard, and put a hedge round [it],
and dug an under-vat, and built a watch-tower, and
let it to husbandmen, and went abroad. [2]And at the

[proper] time he sent to the husbandmen a servant, to receive from the husbandmen of the fruits of the vineyard: [3]and, taking him, they beat and sent [him] away empty. [4]And he again sent to them another servant; and that [one] they wounded in the head, and treated shamefully. [5]He sent also another; and that [one] they killed: also many others — they beating some [of them], and killing others. [6]He had still one beloved son: he sent him last to them, saying, They will respect my son. [7]But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance will be ours. [8]And taking they killed him, and cast him forth out of the vineyard. [9]What will the owner of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. [10]But did you not [ever] read this Scripture, —

> [The] stone which the builders rejected —
> This became [the] head of the corner;
> [11]From [the] Lord this [corner-stone] arose,
> And is wonderful in our eyes?

[12]And they were seeking to apprehend him, and they feared the populace; for they knew that to them he spoke the parable. And leaving him they went away.

[13]And they send to him some of the Pharisees and of the Herodians, to catch him by a word. [14]And having come they say to him, Teacher, we know that thou art true, and thou carest for no one; for thou lookest not to men's personal appearance, but of a truth teachest the way of God. Is it allowable to give

tribute to Cæsar, or not? Should we give, or not give? [15]But he perceiving their hypocrisy said to them, Why do you try me? Bring me a denarius to look at. [16]And they brought [one]. And he says to them, Whose [is] this image, and the inscription? And they said to him, Cæsar's. [17]And Jesus said to them, What are Cæsar's render to Cæsar, and what are God's to God. And they wondered intensely at him.

[18]And there come to him Sadducees, who deny that there is a resurrection; and they asked him saying, [19]Teacher, Moses wrote us, if any one's brother die, and leave a wife behind, but not leave a child, that his brother take the wife, and raise up offspring from [her] to his brother. [20]There were seven brothers; and the first took a wife, and dying left no offspring. [21]And the second took her, and died, leaving no offspring behind; and the third likewise: [22]and the seven left no offspring. Last of all the wife also died. [23]In the resurrection, when they should rise up, of which of them will she be wife? For the seven had her as wife. [24]Said Jesus to them, Do you not on this account err, knowing not the Scriptures, nor the power of God? [25]For whenever they should rise up from the dead, they neither marry, nor are given in marriage, but are as angels in heaven. [26]But about the dead, that they rise, did you not [ever] read in the Book of Moses, [in the passage] at The Bush, how God told him saying, I am the God of Abraham and the God of Isaac and the God of Jacob? [27]He is not the God of dead [men], but of living. You greatly err.

[28]And one of the scribes, having heard them ques-

tioning together, perceiving that he had answered them well, approached and asked him, What one commandment is first, before every thing? [29]Jesus answered, First is,—HEAR, ISRAEL! [THE] LORD, OUR GOD, IS ONE LORD; [30]AND THOU SHALT LOVE [THE] LORD, THY GOD, OUT OF THY WHOLE HEART, AND OUT OF THY WHOLE SOUL, AND OUT OF THY WHOLE MIND, AND OUT OF THY WHOLE STRENGTH. [31]A second [is] this,—THOU SHALT LOVE THY NEIGHBOR AS THYSELF. Another commandment greater than these there is not. [32]And said the scribe to him, Well, Teacher, thou saidst of a truth, that He is One; and there is none other besides Him. [33]And to love Him out of the whole heart, and out of the whole understanding, and out of the whole strength, and to love the neighbor as one's self, is a great deal more than all the whole burnt-offerings and the sacrifices. [34]And Jesus, perceiving that he had answered intelligently, said to him, Not far art thou from the kingdom of God. And no one ventured to interrogate him any more.

[35]And Jesus answering said, while teaching in the temple, How say the scribes that the Christ is son of David? [36]David himself said in the Holy Spirit,

> Said [the] LORD to my Lord,
> Sit at my right hand,
> Until I put thy enemies as a footstool for thy feet.

[37]David himself calls him Lord, and whence is he his son? And the large crowd heard him gladly.

[38]And in his teaching he said, Beware of the scribes,

who are fond of walking in long robes, and of salutations in the market-places, [39]and first seats in the synagogues, and first reclining places at the suppers: [40]the devourers of the homes of widows, and for a pretence making long prayers — these will receive a great deal more severe judgment.

[41]And sitting opposite the [temple] treasury, he viewed how the crowd was casting copper [coin] into the treasury; and many rich [men] cast many [pieces]; [42]and one poor widow came and cast two lepta, which is a farthing. [43]And calling to [him] his disciples, he said to them, Verily I tell you, that this poor widow has cast more than all those casting into the treasury. [44]For they all cast from their surplus; but she out of her need cast all that she had, her whole living.

XIII.

[1]And as he was proceeding out of the temple, says one of his disciples to him, Teacher, look! what stones, and what buildings! [2]And Jesus said to him, Seest thou these large buildings? There would not be left a stone on a stone, which would not be thrown down.

[3]And as he sat on the Mount of Olives, opposite the temple, Peter and James and John and Andrew inquired of him apart, [4]Tell us, when will these things be? and what the sign when these things would all be about to be closed? [5]And Jesus began to say to them, See that no one mislead you. [6]Many will come, on [the plea of] my name, saying, I am [he], and mis-

lead many. [7]But when you should hear of wars and rumors of wars, be not disturbed. Take place they must, but not yet [is] the end. [8]For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines. [9]A beginning of pangs [are] these!

But look you to yourselves. They will deliver you up to council-sessions, and you will be beaten in synagogues, and stand before governors and kings for my sake, for a testimony to them. [10]And unto all the nations must first be proclaimed the Good News. [11]And whenever they lead you, delivering [you] up, be not anxious beforehand what you should speak; but whatever be given you in that hour, this speak: for not you are the speakers, but the Holy Spirit. [12]And brother will deliver up brother to death, and father child; and children will rise up against parents, and cause them to be put to death. [13]And you will be hated by all on account of my name; but he that has endured to [the] end, this [same] will be saved.

[14]But whenever you should see the desolating abomination standing where it ought not, — let him that reads understand, — then let those in Judæa flee unto the mountains. [15]And let him that is on the housetop not go down nor enter, to carry away any thing out of his house. [16]And let him that is in the field not turn back to carry away his garment. [17]And alas for those with child, and those with babes at the breast, in those days! [18]But pray that it may not occur in winter. [19]For those days will be a distress, such as has not taken place from [the] beginning of [the]

creation, which God created, until now, and would in no wise occur [again]. [20]And unless [the] LORD had shortened the days, there would nobody be saved. But on account of the chosen, whom He chose, He had shortened the days.

[21]And if any one at that time say to you, See! here [is] the Christ; See! there [he is], believe [it] not. [22]And there will rise false Christs, and false prophets, and they will perform signs and wonders for the purpose of seducing, if possible, the chosen. [23]But take you heed! I have told you all things beforehand.

[24]But in those days, after that distress, the sun will be darkened, and the moon not give her light; [25]and the stars will be falling out of the sky, and the forces that are in the skies be shaken. [26]And then they will see the Son of man coming in clouds, with great power and glory. [27]And he will then send the angels, and bring together the chosen out of the four [quarters of the] winds, from [the] utmost end of the earth to [the] utmost end of heaven.

[28]Now from the fig-tree learn the parable. Whenever its branch should already have become tender, and put forth the leaves, you know that the summer is near. [29]So also you, whenever you see these things taking place, know that it is near, at [the] doors. [30]Verily I say to you, that this generation should not pass away, until these things shall all have taken place. [31]Heaven and earth shall pass away, but my words shall in no wise pass away.

[32]But concerning that day or hour, no one knows, neither the angels in heaven nor the Son, but the Father. [33]Take heed, be vigilant; for you know not

when the time is. [34][It is] as though a man abroad, having left his house, and given to his servants the authority, to each one his work, had also commanded the porter to watch. [35]Watch therefore; for you know not when the master of the house is coming, whether at evening or midnight or cock-crowing or in the morning: [36]lest coming suddenly he find you sleeping. [37]And what I say to you, I say to all, Watch!

XIV.

[1]Now the Passover, and the feast of Unleavened Bread, was after two days, and the chief priests and the scribes were seeking how, by stratagem, to apprehend and kill him. [2]For they said, Not at the feast, lest there shall be a tumult of the people.

[3]And he being in Bethany, at the house of Simon, the leper, as he was reclining at table there came a woman having an alabaster-vase of genuine, costly nard-ointment: breaking the vase, she poured [the nard] down his head. [4]And some were much displeased among themselves. To what purpose [say they] has occurred this waste of the ointment? [5]For this ointment could have been sold for above three hundred denarii, and given to the poor. And they proceeded to expostulate with her. [6]But Jesus said, Let her alone. Why do you cause her trouble? She performed a noble act on me. [7]For always have you the poor with yourselves, and whenever you will you can benefit them; but me you have not always. [8]What she had [in her power], she did. She antici-

pated anointing my body for the burial. [9]And verily I say to you, wherever the Good News should be proclaimed in the whole world, what also this [woman] did shall be told for a memorial of her.

[10]And Judas Iscariot, who [was] one of the twelve, went away to the chief priests, that he might deliver him up to them. [11]And they on hearing [him] were glad, and promised to give him money. And he was seeking how he might opportunely deliver him up.

[12]And on the first day of the Unleavened Bread, when they slaughtered the paschal lamb, his disciples say to him, Where wilt thou [that] we go and make ready for thee to eat the passover? [13]And he sends away two of his disciples, and says to them, Go into the city, and there will meet you a man carrying a jar of water; follow him: [14]and, wherever he enter, say to the master of the house, The Teacher says, Where is my lodging-place, in which I may eat the passover with my disciples? [15]And he himself will show you a large, furnished upper-room ready: and there make ready for us. [16]And the disciples went out and came into the city, and found as he had told them; and they made ready the passover.

[17]And at evening he comes with the twelve. [18]And as they were reclining at table and eating, Jesus said, Verily I say to you, that one of you will deliver me up — he who [is] eating with me. [19]They began to be grieved, and to say to him, one by one, Is it I? [20]But he said to them, [It is] one of the twelve — he who is dipping with me into the dish. [21]Because the Son of man goes, as it stands written concerning him:

but woe to that man through whom the Son of man is delivered up! Well for him, if that man had not been born!

[22]And while they were eating, having taken a loaf he invoked a blessing, and broke and gave to them, and said, Take; this is my body. [23]And taking a cup he offered thanks and gave to them, and they all drank of it. [24]And he said to them, This is my covenant-blood, which is poured out in behalf of many. [25]Verily I say to you, that no more at all drink I of the product of the vine, until that day when I drink it new in the kingdom of God.

[26]And having sung, they came out to the Mount of Olives. [27]And says Jesus to them, You will all take offense: because it stands written,

I will smite the shepherd,
And the sheep will be scattered.

[28]But after I have risen, I will go before you into Galilee. [29]And Peter said to him, If even all shall take offense, at least not I. [30]And says Jesus to him, Verily I say to thee, that thou to-day, this very night, before a cock has twice crowed, wilt thrice deny me. [31]But he continued speaking with excessive vehemence, If I must die with thee, I will not at all deny thee. And in the same manner all also spoke.

[32]And they come to a spot, whose name [is] Gethsemane; and he says to his disciples, Sit here, until I pray. [33]And he takes along with him Peter and James and John, and began to be quite startled and full of disquiet; [34]and he says to them, My soul is very sorrowful, to the point of death. Stay here and watch.

[35]And going forward a little, he fell upon the ground, and prayed that, if it was possible, the hour might pass away from him; [36]and he said, Abba, Father! all things [are] possible to thee: bear hence this cup from me! But not what I will, but what Thou [wilt]. [37]And he comes and finds them asleep, and says to Peter, — Simon, art thou asleep? Hadst thou not strength to watch one hour? [38]Watch and pray, that you come not into trial! The spirit [is] eager, but the flesh weak. [39]And again going away, he prayed, saying the same word. [40]And returning he found them asleep again; for their eyes were weighed down, and they knew not what to answer him. [41]And he comes the third time, and says to them, Sleep on, and take your rest: it suffices: the hour had come: lo, the Son of man is delivered up into the hands of the sinners. [42]Rise, let us be going. Behold, he that delivers me up is just at hand.

[43]And immediately, while he was yet speaking, Judas Iscariot, one of the twelve, presents himself, and with him a crowd, with swords and bludgeons, from the chief priests and the scribes and elders. [44]Now his betrayer had given them a concerted signal, saying, Whom I shall chance to kiss, he it is; apprehend him, and lead [him] away securely. [45]And having come, immediately approaching him he says, Rabbi! and fondly kissed him. [46]And they thrust their hands on him and apprehended him. [47]But a certain one of those standing by, drawing his sword, smote the servant of the high priest and took off his ear. [48]And Jesus answering said to them, Came you out as upon a robber, with swords and bludgeons, to

arrest me? Daily was I with you in the temple, teaching, and you did not apprehend me. But [it is] that the Scriptures should be fulfilled. [50]And leaving him they all fled.

[51]And a certain one, a young man, was accompanying him, having thrown a linen cloth round himself over [his] nakedness; and they apprehend him: [52]but leaving the linen cloth behind, he fled naked.

[53]And they led away Jesus to the high-priest, and all the chief priests and the elders and the scribes assemble. [54]And Peter at a distance followed him as far as within into the court of the high-priest, and was sitting with the subordinates, and warming himself at the blaze.

[55]And the chief priests and the whole Sanhedrim were seeking testimony against Jesus, for the purpose of putting him to death, and they found none. [56]For many testified falsely against him, and the testimony was not alike. [57]And some rising up testified falsely against him, saying, [58]We heard him asserting, I will demolish this Sanctuary that was made with hands, and in the course of three days will build another not made with hands. [59]And not even so was their testimony alike. [60]And the high-priest, rising up into [the] midst, asked Jesus, saying, Answerest thou nothing to what these testify against thee? [61]But he continued silent, and answered nothing. Again the high-priest asked him, and says to him, Art thou the Christ, the Son of the Adored? [62]And Jesus said, I am [he]; and you shall see the Son of man sitting at the right hand of power, and coming amid the clouds of the sky. [63]And the high-priest, rending his

robes, says, Why have we further need of witnesses? [64]You heard the blasphemy. What is your opinion? And they all condemned him to be liable to [sentence of] death.

[65]And some began to spit on him, and blindfold him, and buffet him, and to say to him, Prophesy. And the subordinates, with slaps on the face, took him [in charge].

[66]And Peter being down below in the court, one of the servant girls of the high-priest comes, [67]and, seeing Peter warming himself, after looking at him says, Thou also wast with the Nazarene, Jesus. [68]But he denied, saying, I neither know [him], nor understand what thou sayest. And he went forth out into the vestibule, and a cock crowed. [69]And the servant girl seeing him, began again to say to those standing by, This is [one] of them. But he again denied. [70]And again after a little [while] those standing by said to Peter, Truly thou art [one] of them; for thou art also a Galilean. [71]But he began to utter imprecations on himself, and to swear, I do not know this man of whom you speak. [72]And immediately a cock crowed a second time. And Peter recollected the word, how Jesus said to him, Before a cock has crowed twice, thou wilt deny me thrice. And casting [thought] thereon, he wept.

XV.—XVI. 8.

[1]And immediately in the morning, the chief priests, with the elders and the scribes, even the whole Sanhedrim, having matured their deliberations, bound

Jesus, and bore away and delivered [him] up to Pilate. [2]And Pilate asked him, Art thou the king of the Jews? And he answering says to him, Thou sayest [it]. [3]And the chief priests accused him of many things. [4]And Pilate again asked him, Answerest thou nothing? See, of how many things they accuse thee! [5]But Jesus made no further answer to any thing, so that Pilate wondered.

[6]Now at the feast he usually released to them one prisoner, for whom they interceded. [7]And there was bound with the insurgents who had committed murder in the insurrection, the [so] called Barabbas. [8]And the crowd, going up, began to ask [him to do] as he was accustomed to do for them. [9]And Pilate answered them, saying, Do you wish [that] I should release to you the king of the Jews? [10]For he knew that through jealousy the chief priests had delivered him up. [11]But the chief priests incited the crowd [to demand] that he in preference release Barabbas to them. [12]But Pilate again answering said to them, What therefore do you wish [that] I should do with [him] whom you call the king of the Jews? [13]And they again shouted, Crucify him! [14]And Pilate said to them, For what evil did he? But they shouted excessively, Crucify him! [15]And Pilate, being disposed to do what was satisfactory to the crowd, released to them Barabbas, and delivered up Jesus, after scourging [him], to be crucified.

[16]And the soldiers led him away within the court, which is [the] Prætorium, and they call together the whole cohort. [17]And they clothe him in a purple robe, and braiding a thorn-crown put [it] round his brow,

[18]and began to salute him, All hail, king of the Jews!
[19]And they repeatedly struck on his head with a reed, and spit on him, and bending the knees worshipped him. [20]And, after they had made sport of him, they stripped off from him the purple robe, and put on him his own garments.

And they lead him out to crucify [him]. [21]And they press into service a certain Simon of Cyrene, passing on his way, coming from [the] country, — the father of Alexander and Rufus, — to carry his cross. [22]And they bring him to the Golgotha-place, which interpreted is, Skull-place. [23]And they gave him myrrhed wine, but he took not. [24]And they crucify him, and distribute his garments, casting lots for them, [to see] who should take what. [25]Now it was [the] third hour when they crucified him. [26]And the title of his accusation was inscribed, THE KING OF THE JEWS.

[27]And with him they crucify two robbers, one on [his] right hand and one on his left. [29]And the passers-by railed at him, shaking their heads, and saying, Ah, the demolisher of the Sanctuary and [its] builder in three days! [30]save thyself, by coming down from the cross. [31]In like manner also the chief priests, making sport one with another, along with the scribes, said, Others he saved, himself he cannot save: [32]let the Christ, the king of Israel, come down now from the cross, that we may see and believe. And those crucified together with him taunted him.

[33]And at the sixth hour there came on a darkness over the whole land until [the] ninth hour. [34]And on the ninth hour, Jesus exclaimed with loud voice, Eloi,

Eloi, lema sabachthani! which interpreted is, My God! my God! why didst thou forsake me? [35]And some of the by-standers, on hearing [it] said, See, he is calling for Elijah! [36]And some one, having run and filled a sponge with sour wine, put it about a reed and was giving him to drink, saying, Hold! let us see whether Elijah comes to take him down. [37]And Jesus, uttering a loud cry, expired. [38]And the vail of the Sanctuary was rent in two, from top to bottom. [39]And the centurion, who stood by in front of him, perceiving that he so expired, said, Truly this man was [the] Son of God.

[40]And there were also women looking on from a distance, among whom [were] both Mary the Magdalene, and Mary the mother of James the Little and of Joses, and Salomé, — [41]who, when he was in Galilee, followed him and ministered to him, — and many others, who went up with him to Jerusalem.

[42]And evening having already arrived, since it was Preparation[-day], which is [day] before Sabbath, [43]Joseph who was from Arimathea having come, — a distinguished councillor, who himself also was expecting the kingdom of God, — entered boldly to Pilate, and asked for the body of Jesus. [44]But Pilate wondered whether he was already dead; and, calling to [him] the centurion, he inquired of him whether he had been long dead. [45]And on ascertaining from the centurion, he presented the corpse to Joseph. [46]And, having bought linen, he took him down and wrapped [him] in the linen, and deposited him in a tomb which had been hewn out of a rock, and rolled a stone to the entrance of the tomb. [47]And Mary the

Magdalene, and Mary the [mother] of Joses, beheld where he was laid.

XVI. [1]And the Sabbath having passed, Mary the Magdalene, and Mary the [mother] of James, and Salomé, bought aromatics in order to go and anoint him. [2]And very early on the first [day] of the week, they come to the tomb, the sun having [just] risen. [3]And they were saying among themselves, Who will roll back for us the stone out of the entrance of the tomb? [4]And looking up, they notice that the stone has been rolled back; for it was very large. [5]And entering into the tomb, they perceived a young man sitting on the right side, having a white robe thrown around him, and they were quite startled. [6]But he says to them, Be not startled. You seek Jesus, the Nazarene, who was crucified. He had risen, he is not here. See, the place where they laid him! [7]But go, tell his disciples, and [particularly] Peter, that he goes before you into Gàlilee. There you will see him, as he told you. [8]And having come out they fled from the tomb; for trembling and excitement had possession of them: and to no one said they any thing; for they were afraid.

[SUPPLEMENT.

XVI. 9–20.

[9]And having arisen early on the first day of the week, he appeared first to Mary the Magdalene, from

whom he had cast out seven demons. [10]She went and carried the news to those who had been with him, as they were mourning and weeping. [11]And they, on hearing that he was alive, and had been seen by her, disbelieved.

[12]And after these events he was manifested in a different form to two of them, as they were walking, going into [the] country. [13]And those departing carried the news to the rest: nor even those did they believe.

[14]Afterwards he was manifested to the eleven themselves, as they were reclining at table; and he reproved their disbelief and stubbornness, because they believed not those who had seen him risen. [15]And he said to them, Go into all the world, and proclaim the Good News to the whole creation. [16]He who has believed and been baptized will be saved; but he who has disbelieved will be condemned. [17]And these signs shall accompany those having believed: in my name they shall cast out demons; shall speak with new tongues; [18]shall take up serpents, and should they drink any thing deadly it should not at all harm them; shall lay hands on invalids, and they shall be restored to health.

[19]The Lord therefore, after he spoke to them, was received up into heaven, and he sat at the right hand of God. [20]But they on their part went forth and preached everywhere, the Lord co-working, and confirming the word through the accompanying signs.]

ACCORDING TO LUKE.

I., II.

[1] SINCE many had undertaken to draw up a narrative of the facts fully assured among us, [2] as those handed [them] down to us, who from [the] beginning became eyewitnesses and assistants of the word, [3] I also determined, having traced every thing accurately from the very first, to write to thee in a consecutive manner, most excellent Theophilus, [4] that thou mightest fully know the ground of certainty in relation to the accounts of which thou wast informed.

[5] There was in the days of Herod, king of Judæa, a certain priest Zachariah by name, of [the] daily course of Abijah; and he had a wife from among the daughters of Aaron, and her name [was] Elizabeth. [6] And they were both righteous before God, walking in all the commandments and statutes of the LORD blameless. [7] And they had no child, inasmuch as Elizabeth was barren; and they both were advanced in years.

[8] And it came to pass, when he performed the office of priest in the order of his daily course before God, [9] [that] according to the custom of the priesthood

he had it assigned him by lot to burn incense, entering into the Sanctuary of the LORD. [10]And the whole multitude of the people were praying outside, at the hour of incense. [11]And there appeared to him an angel of [the] LORD, standing at the right of the altar of incense. [12]And Zachariah was agitated on seeing [him], and fear fell on him. [13]But said the angel to him,

Fear not, Zachariah;
Because thy prayer was heard,
And thy wife Elizabeth shall bear a son to thee,
And thou shalt call his name John:
[14]And there shall be joy to thee and gladness,
And many shall rejoice at his birth.
[15]For he shall be great in the sight of [the] LORD,
And wine and strong liquor he should in no wise drink;
And he shall be filled with [the] Holy Spirit
Onward from his mother's womb;
[16]And many of the sons of Israel
Shall he turn to [the] LORD, their God.
[17]And he himself shall proceed before Him,
In [the] spirit and power of Elijah,
To turn fathers' hearts to children,
And [the] disobedient into [the] wise course of [the] right-
eous,
To make ready for [the] LORD a people prepared.

[18]And said Zachariah to the angel, By what shall I know this? For I am an old man, and my wife is advanced in years. [19]And the angel answering said to him, I am Gabriel, who stand in the presence of God; and I was sent to speak to thee, and to announce to thee these glad tidings. [20]And lo, thou shalt be silent and unable to speak, until the day in which

these things come to pass, in return for not having believed my words, which will be fulfilled at their [appointed] time. 21 And the people were expecting Zachariah, and wondering at his delay in the Sanctuary. 22 And on coming out he was unable to speak to them, and they discovered that he had seen a vision in the Sanctuary; and he himself made signs to them, and continued dumb. 23 And it came to pass, when the days of his service were completed, [that] he departed to his home.

24 And after these days Elizabeth his wife conceived, and kept herself secluded five months, saying, 25 Thus has [the] LORD dealt with me, in days in which he looked on [me], to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, the name of which was Năzareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And coming in to her abode the angel said, Hail, highly favored! The LORD [is] with thee. 29 But she was greatly agitated at the address, and was considering what kind of salutation this was. 30 And said the angel to her,

Fear not, Mary!
For thou didst find favor with God.
31 And lo, thou shalt conceive and bear a son,
And call his name Jesus.
32 This [same] will be great, and be called Son of [the] Most High,
And [the] LORD God will give to him the throne of David his father,

[33]And he shall reign over the house of Jacob forever,
And of his kingdom there shall be no end.

[34]And said Mary to the angel, How shall this be, since I know not a husband? [35]And the angel answering said to her,

[The] Holy Spirit will come upon thee,
And the power of [the] Most High overshadow thee:
Wherefore also the Holy [one] born
Shall be called [the] Son of God.
[36]And lo, Elizabeth thy kinswoman,
Herself also having conceived a son in her old age!
And this is the sixth [month] to her,
The barren [so] called.
[37]Because no word from God will be impossible.

[38]And said Mary, Lo, the handmaid of [the] Lord! Let it befall me according to thy word! And the angel departed from her.

[39]And Mary rising up in those days went into the hill-country with haste, into a city of Judah, [40]and entered into the house of Zachariah, and saluted Elizabeth. [41]And it came to pass, as Elizabeth heard the salutation of Mary, [that] the babe leaped in her womb. And Elizabeth was filled with [the] Holy Spirit, [42]and she lifted up her voice with a loud shout, and said,

Blessed, thou among women;
And blessed the fruit of thy womb!
[43]And whence to me is this,
That the mother of my Lord should come to me?
[44]For lo, as the voice of thy salutation reached my ears,
The babe in my womb leaped with gladness.

45 And happy, she who believed that there will be a fulfilment
To the things spoken to her from [the] LORD.

46 And said Mary,

My soul magnifies the LORD;
47 And my spirit exulted in God, my Savior,
48 Because He looked on the low estate of his handmaid.
For lo, henceforth all the generations will call me happy,
49 Because the Mighty [one] did great things for me.
And holy [is] his name;
50 And his mercy [is] for generations and generations
To those who fear Him.
51 He exerted strength with his arm,
He dispersed [the] arrogant in their heart's conceit;
52 He cast down potentates from thrones,
And exalted [the] low;
53 [The] hungry He replenished with good things,
And [the] rich He sent away empty.
54 He succored Israel his servant,
To remember, 55 even as he spoke to our fathers,
[His] mercy to Abraham and to his offspring forever.

56 And Mary tarried with her about three months, and returned to her home.

57 Now to Elizabeth was completed the time for her delivery, and she bore a son. 58 And her neighbors and kindred heard that [the] LORD had magnified his mercy in her behalf, and they rejoiced with her. 59 And it came to pass on the eighth day, [that] they came to circumcise the young child; and they proceeded to call him Zachariah, after the name of his father. 60 And his mother answering said, No; but he shall be called John. 61 And they said to her, There is none of thy kindred who is called by this name. 62 And they made signs to his father, how he might wish him to be called.

[63]And asking for a writing-tablet he wrote, saying, John is his name. And all wondered. [64]And his mouth was instantly opened, and his tongue [loosed], and he spoke, blessing God. [65]And fear came upon all those dwelling about them; and in the whole hill-country of Judæa all these matters were spoken of far and wide, [66]and all who heard laid [them] up in their heart, saying, What then will this young child be? For even [the] hand of [the] LORD was with him.

[67]And Zachariah his father was filled with [the] Holy Spirit, and he prophesied, saying,

[68]Blessed, [the] LORD, the God of Israel,
That he visited and wrought redemption for his people,
[69]And raised a horn of salvation for us
In [the] house of David his servant,
[70]As he spoke by mouth of his holy prophets of old, —
[71]A salvation from our enemies,
And out of [the] hand of all who hate us, —
[72]To deal mercifully with our fathers,
And to remember his holy covenant,
[73][The] oath which He swore to Abraham our father,
To grant to us that, [74]free from fear,
Rescued from [the] enemies' hand, we should serve Him
[75]In holiness and righteousness in his sight, all our days.
[76]And thou too, child, shall be called prophet of [the] Most High;
For thou shalt proceed before [the] face of [the] LORD,
To prepare his ways;
[77]To give knowledge of salvation to his people
In remission of their sins, through [the] tender mercy of our God
[78]Whereby [the] sun-rise from on high visited us,
[79]To shine on those sitting in [the] darkness of death-shade,
To direct our feet into [the] path of peace.

80 And the young child grew, and became more and
more strong in spirit, and was in the deserts until
[the] day of his manifestation to Israel.

II. 1 AND it came to pass in those days, there issued
an edict from Augustus Cæsar, that all the [Roman]
world should register themselves. 2 This registration
[was the] first [that] occurred, Quirinius being gov-
ernor of Syria. 3 And all went to register themselves,
each one to his own city. 4 And Joseph also went up
from Galilee, out of [the] city of Nazareth, to Judæa,
to [the] city of David which is called Bethlehem, —
because he was of [the] house and lineage of David, —
5 to register himself with Mary, his betrothed, being
[then] pregnant. 6 And it came to pass while they
were there, [that] the days were completed for her
delivery, 7 and she brought forth her first-born son,
and swathed him, and laid him in a manger be-
cause there was not room for them in the lodging-
place.

8 And there were shepherds in that region, staying
out in the fields and keeping watch by night over their
flock. 9 And an angel of [the] LORD [came and]
stood near them, and [the] glory of [the] LORD shone
around them, and they feared with great fear. 10 And
said the angel to them,

Fear not;
For lo, I bring you Good News of a great joy
Which shall be to all the people,
11 That there was born to you to-day, in the city of David,
A Savior, who is Christ [the] Lord.
12 And this [is] the sign for you —
You will find a babe, swathed, in a manger.

[13]And suddenly there came to be with the angel a multitude of [the] heavenly host, praising God and saying,

[14]Glory in [the] highest to God;
And on earth [the] peace of [his] good will among men!

[15]And it came to pass, as the angels departed from them into heaven, [that] the shepherds said to one another, Let us go over now unto Bethlehem, and see this matter that has come to pass, which the LORD made known to us. [16]And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. [17]And on seeing [it], they made known about the word that was spoken to them concerning this young child. [18]And all who heard wondered at the things spoken to them by the shepherds. [19]And Mary kept all these sayings, pondering [them] in her heart. [20]And the shepherds returned, glorifying and praising God for all which they heard and saw, as had been told them.

[21]And when eight days were completed for circumcising him, his name was also called Jesus — the [name so] called by the angel, before he was conceived. [22]And when the days of their purification were completed, according to the Law of Moses, they brought him up to Jerusalem to present [him] to the LORD, — [23]as it stands written in [the] Law of [the] LORD, that EVERY MALE OPENING [THE] MATRIX SHALL BE CALLED HOLY TO THE LORD, — [24]and to offer a sacrifice according to what is said in the Law of [the] LORD; A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS.

[25]And behold, there was a man in Jerusalem whose name was Simeon; and this man [was] righteous and devout, waiting for [the] consolation of Israel, and [the] Holy Spirit was upon him: [26]and there was a response given to him by the Holy Spirit, that he should not see death before he should see the Christ of [the] LORD. [27]And he came in the Spirit into the temple: and on the parents bringing in the young child Jesus, to do for him according to the rite of the Law, [28]he also received him into his arms, and blessed God, and said,

[29]Now dismissest Thou thy servant, [O] Sovereign,
According to thy word, in peace!
[30]Because my eyes had seen thy salvation,
[31]Which Thou madest ready in presence of all the peoples—
[32]A Light to be unveiled to Gentiles,
And Glory of thy people Israel.

[33]And his father and his mother were in wonder at the things spoken of him. [34]And Simeon blessed them, and said to Mary his mother,

Behold, this [one] is set for a falling,
And rising up, of many in Israel;
And for a sign spoken against;
[35]And a sword will pierce also thy own very soul;
That thoughts out of many hearts should be disclosed.

[36]And there was Anna a prophetess, daughter of Phanuel, of [the] tribe of Asher: this [woman was] far advanced in life, having lived with a husband seven years from her virginity, [37]and herself a widow up to eighty-four years of age, who departed not from the temple; serving, with fastings and prayers, night and day. [38]And standing by at this very hour, she in turn

made acknowledgment to God, and spoke of him to all who were waiting for [the] redemption of Jerusalem.

39 And when they had finished all things according to the Law of [the] LORD, they returned to Galilee, to their own city Nazareth. 40 And the young child grew, and became more and more strong, being filled with wisdom; and the favor of God was upon him.

41 And his parents went yearly to Jerusalem, at the feast of the Passover. 42 And when he became twelve years old, they going up according to the custom of the feast 43 and having completed the days, on their return the lad Jesus tarried behind in Jerusalem, and his parents knew [it] not. 44 And supposing him to be in the company of travellers, they came a day's journey, and began to search for him among their kindred and acquaintances; 45 and not finding [him], they returned to Jerusalem in search of him. 46 And it came to pass, after three days, [that] they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions; 47 and all those hearing him were full of admiration at his understanding and answers. 48 And on seeing him they were struck with astonishment; and said his mother to him, Child, why didst thou deal with us so? Lo, thy father and I in distress were seeking thee. 49 And he said to them, How [is it] that you were seeking me? Knew you not, that I must be [engaged] in the affairs of my Father? 50 And they themselves understood not the word which he spoke to them. 51 And he went down with them, and came

to Nazareth, and was in subjection to them. And his mother kept carefully all the words in her heart. 52 And Jesus advanced in wisdom, and stature, and [in] favor with God and men.

III.

1 Now in the fifteenth year of the government of Tiberius Cæsar, Pontius Pilate governing Judæa, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituræa and [of] the district of Trachonitis, and Lysanias tetrarch of Abilené, 2 in the time of high-priest Annas and of Kaïaphas, there came [the] word of God to John, the son of Zachariah, in the Desert; 3 and he went into all the surrounding region of the Jordan, proclaiming baptism of repentance unto forgiveness of sins; 4 as it stands written in [the] book of [the] words of Isaiah the prophet:

> A Crier's voice in the Desert, —
> Make ready the way of [the] LORD,
> Make straight his paths!
> 5 Every ravine shall be filled,
> And every mountain and hill be made low;
> And the crooked [places] shall be made into straight,
> And the rough into smooth, paths;
> 6 And all flesh shall see the salvation of God.

7 Accordingly he said to the crowds going out to be baptized by him, Brood of vipers! who intimated to you to flee from the coming wrath? 8 Bear fruits therefore worthy of repentance. And do not begin to say in yourselves, We have Abraham [for] a father; for I say to you, that God is able out of these stones to

raise up children to Abraham. [9]And already also the axe is laid at the root of the trees: every tree therefore not bearing fine fruit is cut down, and cast into [the] fire.

[10]And the crowds asked him, saying, What therefore should we do? [11]And he answering said to them, He that has two tunics, let him share with him that has none; and he that has articles of food, let him do likewise. [12]And tribute-collectors also came to be baptized; and they said to him, Teacher, what should we do? [13]And he said to them, Exact nothing more than what has been ordered you. [14]And also men of the army asked him, saying, What should we also do? And he said to them, Vex no one; extort from no one by threats of informing; and be content with your wages. [15]And the people being in expectation, and all reasoning in their hearts about John, whether he was the Christ, [16]John answered, saying to all, I indeed baptize you with water. But there is coming the Mightier than I, the thong of whose sandals I am not fit to untie — he himself will baptize you in [the] Holy Spirit and fire: [17]whose winnowing-fork [is] in his hand, to clean off thoroughly his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

[18]Making, moreover, many other exhortations, he continued proclaiming the Good News to the people. [19]But Herod the tetrarch, being reproved by him about Herodias, the wife of his brother, and about all [the] evil things which Herod did, [20]inflicted also this in addition to all, [that] he shut up John in prison.

21 And it came to pass, when all the people had been
baptized, [that] Jesus also having been baptized, and
praying, the sky was opened, 22 and the Holy Spirit
descended in a bodily form as a dove upon him, and a
voice came out of the sky, Thou art my beloved Son;
with thee I became well pleased.

23 And Jesus himself, commencing [his ministry],
was about thirty years old, being son, as was consid-
ered, of Joseph, the son of Helei, 24 the son of Math-
thath, the son of Levei, the son of Melchei, the son of
Jannai, the son of Joseph, 25 the son of Mattathias, the
son of Amos, the son of Naoum, the son of Eslei,
the son of Naggai, 26 the son of Maath, the son of
Mattathias, the son of Semëein, the son of Josech, the
son of Joda, 27 the son of Joanan, the son of Rhesa,
the son of Zorobabel, the son of Salathiel, the son of
Nerei, 28 the son of Melchei, the son of Addei, the son
of Kosam, the son of Elmadam, the son of Er, 29 the
son of Jesous, the son of Eliezer, the son of Joreim,
the son of Maththath, the son of Levei, 30 the son of
Symeon, the son of Jouda, the son of Joseph, the son
of Jonam, the son of Eliakeim, 31 the son of Melea,
the son of Menna, the son of Mattatha, the son of
Natham, the son of Daveid, 32 the son of Jessai, the
son of Jobed, the son of Boös, the son of Sala, the son
of Naasson, 33 the son of Aminadab, the son of Admein,
the son of Arnei, the son of Esrom, the son of Phares,
the son of Jouda, 34 the son of Jakob, the son of
Isaak, the son of Abraam, the son of Thara, the son
of Nachor, 35 the son of Serouch, the son of Ragav, the
son of Phalek, the son of Eber, the son of Sala,

[36]the son of Kaïnam, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, [37]the son of Mathousala, the son of Enoch, the son of Jaret, the son of Meleleël, the son of Kaïnam, [38]the son of Enos, the son of Seth, the son of Adam, the son of God.

IV.—V. 16.

[1]And Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led by the Spirit in the Desert, [2]forty days tempted by the Devil. And he ate nothing in those days; and when they were fully ended he was hungry. [3]And said the Devil to him, If thou art [the] Son of God, bid this stone become a loaf [of bread]. [4]And Jesus made answer to him, It stands written,

Not on bread alone shall man live.

[5]And leading him up he showed [him] all the kingdoms of the habitable world in an instant of time; [6]and said the Devil to him, To thee will I give all this authority and [all] their glory, because it has been delivered to me, and I give it to whomsoever I please. [7]If therefore thou bow down before me, it shall all be thine. [8]And Jesus answering said to him, It stands written,

Thou shalt worship [the] Lord, thy God,
And Him alone thou shalt serve.

[9]And he led him into Jerusalem, and set [him] on the pinnacle of the temple, and said to him, If thou art [the] Son of God, throw thyself hence downward; [10]for it stands written,

He will command his angels concerning thee, to keep thee
safely,
11 And on [their] hands they will bear thee up,
Lest thou dash thy foot against a stone.

12 And Jesus answering said to him, It has been said,

Thou shalt not put to trial [the] LORD, thy God.

13 And having finished every temptation, the Devil kept aloof from him for a time.

14 And Jesus returned in the power of the Spirit to Galilee; and a report went out through all the surrounding region concerning him. 15 And he himself taught in their synagogues, applauded by all.

16 And he came to Nazareth, where he had been brought up; and he entered, according to his custom on the Sabbath-day, into the synagogue, and rose up to read. 17 And there was handed to him a volume of the prophet Isaiah; and unrolling the volume he found a passage, where it was written, —

18 [The] Spirit of [the] LORD [is] upon me;
Because He anointed me to publish good news to [the] poor,
Has sent me 19 to proclaim release to captives,
And recovery of sight to blind,
To let [the] oppressed go free,
To proclaim [the] welcome year of [the] LORD.

20 And rolling up the volume, giving [it] back to the assistant, he sat down; and the eyes of all in the synagogue were gazing at him. 21 And he began to say to them, To-day this Scripture has been fulfilled in your ears. 22 And all bore testimony to him, and wondered

at the words of grace that proceeded out of his mouth; and they said, Is not this [the] son of Joseph?

[23]And he said to them, At all events you will utter this proverb to me, *Physician, heal thyself!* All that we heard of as having occurred at Kapharnaum, do also here in thy father-land. [24]And he said, Verily I say to you, that no prophet is welcome in his own father-land. [25]But of a truth I say to you, that many widows were in Israel in the days of Elijah, when the sky was shut for three years and six months, while there occurred a great famine over all the land; [26]and to no one of them was Elijah sent, except to a widow at Zarephath, of Sidonia. [27]And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, except Naäman the Syrian. [28]And all in the synagogue were filled with rage at hearing these things; [29]and rising up they cast him out of the city, and led him as far as [the] brow of the hill, on which their city was built, so as to throw him headlong down. [30]But he, passing through the midst of them, went his way.

[31]And he came down to Kapharnaum, a city of Galilee, and commenced teaching them on the Sabbath: [32]and they were struck with astonishment at his teaching, because his word was accompanied with authority.

[33]And there was in the synagogue a man having a spirit of an unclean demon, and he exclaimed with loud voice, [34]Ha! what hast thou to do with us, Jesus, Nazarene? Camest thou to destroy us? I know thee, who thou art — the Holy [one] of God.

[35]And Jesus rebuked it, saying, Hush, and come out from him! And the demon, hurling him into the midst, came out from him, doing him no harm. [36]And amazement came upon all, and they conversed one with another, saying, What [is] this word, that with authority and power he orders the unclean spirits, and they come out? [37]And there went forth a report about him into every place in the country around.

[38]And rising up from the synagogue, he entered into the house of Simon. And Simon's wife's mother was seized with a violent fever, and they asked him in her behalf. [39]And standing by, over her, he rebuked the fever, and it left her: and directly rising up she ministered to them.

[40]And at sunset, all who had [any] sick with various diseases brought them to him; and he, putting his hands on each one of them, cured them. [41]And demons also came out from many, crying out and saying, Thou art the Son of God. And rebuking [them] he did not suffer them to speak, because they knew him to be the Christ.

[42]And, when it became day, coming out he went into a desert place, and the crowds went in pursuit of him; and they came to where he was, and tried to detain him, so that he should not go away from them. [43]But he said to them, I must publish the Good News of the kingdom of God to the other cities also; because for this I was sent. [44]And he continued preaching in the synagogues of Galilee.

V. [1]And it came to pass, while the crowd was environing him and hearing the word of God, [that] he himself stood by the lake-shore of Gennesaret; [2]and he saw two small boats stopping by the lake-shore; and the fishermen having gone out of them had rinsed the nets. [3]And going on board one of the boats, which was Simon's, he asked him to put out a little from the land; and seating himself in the boat, he continued teaching the crowds.

[4]And when he had ceased speaking, he said to Simon, Put out into the deep water, and let down your nets for a draught. [5]And Simon answering said, Master, toiling through [the] whole night we caught nothing; but at thy word I will let down the nets. [6]And having done this they inclosed a great multitude of fishes, and their nets were beginning to burst. [7]And they made signs to their partners in the other boat, to come and help them: and they came and filled both the boats, so that they were sinking. [8]And Simon Peter, seeing [it], fell at the knees of Jesus, saying, Depart from me; because I am a sinner, Master. [9]For at the draught of the fishes which they had caught, amazement seized him, and all those with him, [10]and likewise also James and John, sons of Zebedee, who were partners with Simon. And said Jesus to Simon, Fear not; henceforward thou shalt be a capturer of men. [11]And drawing up the boats upon the land, they left all and followed him.

[12]And it came to pass while he was in one of the cities, [that] behold also, [there was] a man full of

leprosy; and seeing Jesus he fell on [his] face and entreated him, saying, Master, if thou wilt, thou canst cleanse me. [13]And reaching out his hand he touched him, saying, I will; be [thou] cleansed: and immediately the leprosy departed from him. [14]And he commanded him to tell no one, but Go [said he], and show thyself to the priest, and offer for thy cleansing as Moses directed, for a testimony to them. [15]And the account about him circulated the more, and large crowds came together, to hear, and to be cured of their infirmities. [16]And he himself was wont to be in retirement in the deserts, and in prayer.

V. 17—VI. 11.

[17]And it came to pass, on one of the days, [that] he himself was teaching; and there were Pharisees and teachers of the Law sitting, who had come out of every village of Galilee and Judæa, and [particularly] Jerusalem; and [the] power of [the] Lord was [present] for him to heal. [18]And behold, men bringing upon a bed a man who was paralyzed; and they were seeking to bring him in, and place [him] before him. [19]And not finding how they should bring him in, on account of the crowd, they went up to the housetop and let him down with the cot through the tiles into the midst before Jesus. [20]And perceiving their faith he said, Man, thy sins have been forgiven thee. [21]And the scribes and the Pharisees began to reason, saying, Who is this that speaks blasphemies? Who can forgive sins but God alone? [22]But Jesus, aware of their reasonings, answering said to them,

What are you reasoning in your hearts? [23]Which is easier, to say, Thy sins have been forgiven thee; or to say, Rise and walk? [24]But that you may know that the Son of man has authority on the earth to forgive sins,—he said to the [man] paralyzed,—I say to thee, rise, and taking up thy cot go to thy house. [25]And having directly risen up before them, taking up what he had been lying down on, he departed to his house, glorifying God. [26]And excitement took possession of all, and they glorified God, and were filled with fear, saying, We saw strange things to-day.

[27]And after these [occurrences] he went out, and noticed a tribute-collector, Levi by name, sitting at the tribute-office; and he said to him, Follow me. [28]And leaving every thing, he rose up and followed him. [29]And Levi made a great reception for him at his house, and there was a large crowd of tribute-collectors and others, who were reclining at table with them. [30]And the Pharisees and their scribes commenced murmuring to his disciples, saying, Why do you eat and drink with the tribute-collectors and sinners? [31]And Jesus answering said to them, The healthy have no need of a physician, but they that are ill. [32]I have not come to call righteous [persons], but sinners, to repentance.

[33]And they said to him, The disciples of John fast often, and make prayers; likewise those also of the Pharisees; but thine eat and drink. [34]But Jesus said to them, Can you induce the guests of the bride-chamber, while the bridegroom is with them, to fast? [35]But there will come days — and, when the bridegroom

should be taken away from them, then will they fast in those days.

[36]And he spoke also a parable to them — that no one having torn off a piece of cloth from a new garment patches [it] on an old garment: else, both will he tear the new, and the piece that is from the new will not match with the old. [37]And no one pours new wine into old wine-skins: else, the new wine will burst the skins, and itself be spilt, and the skins be lost. [38]But new wine must be poured into new skins. [39]And no one, having drunk old, wishes new; for he says, The old is serviceable.

VI. [1]And it came to pass on the second-first Sabbath, [that] he was proceeding through grain-fields, and his disciples plucked off the heads of grain and ate, rubbing [them] in their hands. [2]And some of the Pharisees said, Why are you doing what it is not allowable to do on the Sabbath? [3]And Jesus answering said to them, Did you not [ever] read even that which David did when he was hungry, himself and they that were with him — [4]how he entered into the house of God, and took the show-bread, and ate, and gave also to those with him; which it is not allowable that [any] except the priests alone eat? [5]And he said to them, The Son of man is Master also of the Sabbath.

[6]And it came to pass on another Sabbath, [that] he entered into the synagogue and taught. And there was a man there, and his right hand was withered. [7]And the Scribes and the Pharisees were watching

closely, whether he cures on the Sabbath; that they might find [whereof] to accuse him. [8]But he knew their reasonings; and he said to the man who had the withered hand, Rise and stand into the midst: and rising up he stood. [9]And Jesus said to them, I ask you whether it is allowable on the Sabbath to do good, or to do harm? to save, or to destroy life? [10]And looking round on them all, he said to him, Reach out thy hand. And he did [so], and his hand was restored. [11]And they themselves were filled with infatuation; and they conferred with one another, what perchance they could do with Jesus.

VI. 12–49.

[12]And it came to pass in those days, [that] he went out to the mount to pray, and passed the night in prayer to God. [13]And when it became day he called to [him] his disciples. And having chosen from them twelve, whom he also named apostles,—[14]Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, [15]and Matthew and Thomas, and James [son] of Alpheus, and Simôn the zealot [so] called, [16]and Jude [soñ] of James, and Judas Iscariot who became a betrayer,—[17]and having descended with them, he stood on a level spot: and [there was] a great crowd of his disciples, and a great multitude of the people from all Judæa, and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases. [18]And those infested with unclean spirits were cured; [19]and the whole crowd

sought to touch him, because a power went out from him and healed all.

[20]And he himself lifting up his eyes unto his disciples, said, — Happy [you] who are poor; because yours is the kingdom of God.

[21]Happy [you] who hunger now; because you shall be satisfied.

Happy [you] who weep now; because you shall laugh.

[22]Happy are you when men should hate you, and when they should separate you from [them], and reproach [you], and cast out your name as evil, for the sake of the Son of man. [23]Rejoice in that day and leap for joy; for lo, your reward [is] great in heaven: for in the same way their fathers treated the prophets.

[24]But woe to you who are rich; because you have in full your consolation.

[25]Woe to you who are filled now; because you shall hunger.

Woe [to you] who laugh now; because you shall mourn and weep.

[26]Woe, when all men should speak well of you; for in the same way their fathers treated the false prophets.

[27]But I say to you who hear, love your enemies; treat those well who hate you; [28]bless those who curse you; pray for those who act despitefully towards you. [29]To him who strikes thee on the cheek, offer also the other; and from him who takes away thy cloak, do not withhold the tunic also. [30]To every one that asks thee, give; and from him that takes away thy goods, demand [them] not back. [31]And as you

wish that men should do to you, do you also to them in like manner. [32]And if you love them who love you, what sort of thanks do you deserve? For the sinners also love those who love them. [33]For if you should also do good to those who do good to you, what sort of thanks do you deserve? The sinners also do the same. [34]And if you should lend to those from whom you hope to receive, what sort of thanks do you deserve? Sinners also lend to sinners, in order to receive equal benefits. [35]But love your enemies, and do good and lend, excluding none from hope; and your reward shall be great, and you shall be sons of [the] Most High: because He is kind to the thankless and evil. [36]Become compassionate, as your Father is compassionate.

[37]And judge not, and you would not be judged; and condemn not, and you would not be condemned. Release, and you will be released. [38]Give, and it will be given you — good, pressed, shaken, overflowing measure will they give into your bosom; for with the measure with which you measure, it will be measured to you in return.

[39]And he spoke also a parable to them. Can a blind [man] lead a blind [man]? Will not both fall into a pit? [40]A disciple is not above the teacher; but thoroughly trained every one will be as his teacher.

[41]And why dost thou behold the straw that is in thy brother's eye, but not mind the beam that is in thy own eye? [42]How canst thou say to thy brother, Brother, let me cast out the straw that is in thy eye, thyself not beholding the beam in thy own eye? Hypocrite, cast out first the beam from thy own eye, and then thou

wilt see clearly to cast out the straw that is in thy brother's eye.

43For there is no fine tree bearing corrupt fruit, nor again a corrupt tree bearing fine fruit. 44For each tree is known from its own fruit. For not from thorns do they gather figs, nor from a bramble-bush do they pick a cluster of grapes. 45The good man out of the good treasury of the heart produces what is good, and the evil [man] out of the evil produces what is evil. For out of [the] heart's abundance his mouth speaks.

46But why call you me, Master, Master, and do not the things which I say? 47Every one that comes to me, and hears my words, and does them, I will indicate to you what he is like. 48He is like a man building a house, who dug and went deep, and placed a foundation on the rock; and a flood arising, the stream burst upon that house, and was not able to shake it, because of its having been well built. 49But he who heard and did not, is like a man having built a house on the ground without a foundation; on which the stream burst, and immediately it tumbled, and the crash of that house became great.

VII.

1When he had concluded all his words in the hearing of the people, he entered into Kapharnaum.

2And a certain centurion's servant, who was very dear to him, being ill, was at the point of death. 3And having heard about Jesus, he sent to him elders of the Jews, asking him that he would come and bring

his servant safe through. [4]And they presenting themselves to Jesus asked him urgently, saying, He is a worthy [person] for whom to do this; [5]for he loves our nation, and he himself built the synagogue for us. [6]And Jesus went with them. And when he was already not far from the house, the centurion sent friends, saying, Master, worry not thyself; for I am not fit to have thee enter under my roof: [7]wherefore neither did I esteem myself worthy to come to thee. But say [it] with a word, and let my boy be healed. [8]For I also am a man set under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does [it]. [9]And on hearing these things, Jesus wondered at him, and, turning round to the crowd following him, said, I tell you, not even in Israel found I so great faith. [10]And those sent, having returned to the house, found the servant well.

[11]And it came to pass on the succeeding day, [that] he went to a city called Nain, and there went with him a good many of his disciples, and a large crowd. [12]And when he had come near to the gate of the city, behold also there was borne out, dead, [one that was] an only son to his mother, and this [mother] was a widow; and quite a crowd of the [people of the] city was with her. [13]And, seeing her, the Master was moved with pity on her, and said to her, Weep not. [14]And approaching he touched the bier, and those carrying it stopped; and he said, Young man, I say to thee, rise! [15]And the dead sat up, and began

to speak; and he gave him to his mother. [16]And fear took possession of all, and they glorified God, saying, A great prophet had risen among us; and, God had visited his people. [17]And there went forth this account about him in all Judæa and all the surrounding country.

[18]And to John his disciples had reported concerning all these things. [19]And calling to him some two of his disciples, John sent to the Master, saying, Art thou he that is coming, or may we expect another? [20]And presenting themselves to him the men said, John the Baptist sent us to thee, saying, Art thou he that is coming, or may we expect another? [21]In that hour he cured many of diseases, and complaints, and evil spirits, and on many blind he bestowed the favor to see. [22]And answering he said to them, Go and report to John what you saw and heard, that blind [men] recover sight, lame walk, lepers are cleansed, deaf hear, dead are raised, [the] poor receive Good News. [23]And happy is whoever should not take offense at me.

[24]And the messengers of John having gone away, he began to say to the crowds concerning John, What have you gone out into the Desert to view? A reed shaken by [the] wind? [25]But what have you gone out to see? A man attired in soft garments? Behold, they who flourish in splendid apparel and luxury are in the royal palaces. [26]But what have you gone out to see? A prophet? Yes, I say to you, and a great deal more than a prophet. [27]This it is concerning whom it stands written,

Behold, I send forth my messenger before thy face,
Who shall prepare thy way before thee.

[28]I say to you, a greater prophet among women-born than John there is none. But the lesser in the kingdom of God is a greater than he. [29]And all the people on having heard [him], even the tribute-collectors, justified [the ways of] God, by being baptized with the baptism of John. [30]But the Pharisees and the lawyers rejected the purpose of God toward themselves, not having been baptized by him.

[31]To what therefore shall I compare the men of this generation, and what are they like? [32]They are like young children who sit in [the] market place, and call to one another, saying, We played on the pipe to you, and you did not dance; we made lamentation, and you did not weep. [33]For John the Baptist has come not eating bread nor drinking wine, and you say, He has a demon. [34]The Son of man has come eating and drinking, and you say, Behold, a glutton and a wine-bibber, a friend of tribute-collectors and sinners. [35]And wisdom received her justification from all her children.

[36]And a certain one of the Pharisees asked him to eat with him; and entering into the Pharisee's house, he reclined [at table]. [37]And behold, a woman, who was in the city, a sinner! and knowing that he was reclining [at table] in the house of the Pharisee, having procured an alabaster-vase of ointment, [38]and standing behind by his feet weeping, she began to wet his feet with her tears, and wiped [them] with

the hair of her head, and fervently kissed his feet, and anointed [them] with the ointment. 39And the Pharisee who had invited him, seeing it, spoke within himself, saying, If this was a prophet, he would have known who, and what sort of person, the woman [is], who is touching him — that she is a sinner. 40And Jesus answering said to him, Simon, I have something to say to thee. And says he, Teacher, say [it].

41A certain money-lender had two debtors: the one owed five hundred denarii, and the other fifty. 42As they had not [the means] to pay, he gave [the debt] as a favor to both. Which of them therefore will love him most? 43Simon answering said, I suppose that [he] to whom he gave the most. And he said to him, Thou didst judge correctly. 44And turning to the woman he said to Simon, Beholdest thou this woman? I entered into thy house: water for my feet thou gavest not, but she with her tears wet my feet, and with her hair wiped [them]. 45A kiss thou gavest me not: but she from the time I entered did not leave off fervently kissing my feet. 46My head with oil thou didst not anoint: but she with ointment anointed my feet. 47Wherefore, I say to thee, her many sins have been forgiven; because she loved much. But [he], to whom little is forgiven, little loves. 48And he said to her, Thy sins have been forgiven.

49And those reclining at table with [him] began to say in themselves, Who is this that also forgives sins? 50But he said to the woman, Thy faith has saved thee. Go thy way into peace!

VIII.

[1]And it came to pass subsequently, [that] he also journeyed throughout city and village, preaching, and announcing the Good News of the kingdom of God; also the twelve with him, [2]and certain women who had been cured of evil spirits and infirmities, — Mary the Magdalene [so] called, from whom seven demons had gone out, [3]and Joanna wife of Chuzas, steward of Herod, and Susanna, and many others, — who ministered to them out of the property they had.

[4]And a large crowd also of those, who from various cities were proceeding to him, being convened, he said by parable, [5]The sower came out to sow his seed. And, in his sowing, one [portion] fell by the way-side, and was trampled down, and the birds of the air devoured it. [6]And another fell down on the ledge, and, having sprung up, withered on account of not having moisture. [7]And another fell in [the] midst of the thorns, and the thorns simultaneously springing up choked it. [8]And another fell into the good soil, and having sprung up produced a crop of a hundred fold. Having said these things he exclaimed, He that has ears to hear, let him hear.

[9]And his disciples asked him what this parable meant. [10]And he said, To you it has been given to know the mysteries of the kingdom of God; but to the rest, in parables: that seeing they may not see, and hearing may not understand. [11]Now the parable means this:— The seed is the word of God. [12]And they by the way-side are they that have heard; then comes the devil and takes away the word from their

heart, that they may not believe and be saved. [13]And they on the ledge [are they] who whenever they hear receive with joy the word, and these have no root; who believe for a while, and in time of trial fall away. [14]And that which fell in among the thorns,—these are they who have heard, and going [away] are choked by life's anxieties and riches and pleasures, and do not ripen. [15]And that on the fine soil,—these are they who, having heard with a trusty and good heart, retain the word, and bear a crop with constancy.

[16]And no one having lighted a lamp covers it with a vessel, or puts [it] underneath a couch, but puts [it] on a lamp-stand, that those going in may see the light. [17]For there is not a secret thing which shall not become manifest, nor hidden away which should not be known and come into public view. [18]Take heed therefore how you hear: for whoever may have, to him will be given; and whoever may not have,—even what he thinks he has will be taken away from him.

[19]And his mother and his brothers came to him, and could not get to him on account of the crowd. [20]And it was announced to him, Thy mother and thy brothers are standing outside, wishing to see thee. [21]But he answering said to them, My mother and my brothers are these who hear and do the word of God.

[22]And it came to pass on one of the days, [that] both himself and his disciples went on board a boat, and he said to them, Let us cross over to the other side of the lake: and they launched forth. [23]And he

fell asleep as they sailed; and a squall of wind came down upon the lake, and they were filling and in peril. [24]And coming to [him] they waked him up, saying, Master, Master, we are perishing. And he being waked up rebuked the wind and the dashing of the water; and they ceased, and there came on a calm. [25]And he said to them, Where [is] your faith? But they feared and wondered, saying to one another, Who then is this, that he orders even the winds and the water, and they obey him?

[26]And they sailed down to the country of the Gerasenes, which is opposite Galilee. [27]And on his having gone out upon the land, there met him a certain man out of the city, who had demons; and for a considerable time he had worn no garment, and dwelt in no house, but in the tombs. [28]And on seeing Jesus, having lifted up a cry he fell down before him, and said with a loud voice, What hast thou to do with me, Jesus, Son of the Most High God? I entreat thee, do not torment me. [29]For he began to command the unclean spirit to come out from the man: for many times it had seized powerful hold of him, and he was bound with chains and fetters, being kept guarded; and snapping asunder the bonds he was driven by the demon into the deserts. [30]And Jesus asked him saying, What is thy name? And he said, Legion: because many demons had entered into him. [31]And they besought him not to order them to depart into the abyss. [32]Now there was there a herd of a good many swine feeding on the mountain, and they besought him to permit them to enter into those. And he permitted them. [33]And the demons going out from the man

entered into the swine, and the herd rushed down the steep slope into the lake, and were drowned. [34]And the herdsmen seeing the event fled, and carried the news into the city and into the hamlets. [35]And they came out to see the event; and they came to Jesus, and found the man, from whom the demons came out, clothed and sane in mind, sitting at the feet of Jesus; and they became afraid. [36]And they that saw [it] reported to them how the demoniac was restored. [37]And the whole multitude of the surrounding region of the Gerasenes asked him to depart from them: because they were seized with a great panic.

And he himself going on board a boat returned. [38]And the man from whom the demons had come out begged of him to be with him; but he dismissed him, saying, [39]Return to thy home, and narrate how great things God did for thee. And he departed, proclaiming throughout the whole city how great things Jesus did for him.

[40]And it came to pass, on the return of Jesus, [that] the crowd welcomed him; for all were expecting him. [41]And behold, there came a man whose name was Jairus, and was himself a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to enter into his house, [42]because he had an only daughter, about twelve years old, and this [daughter] was dying. And as he went the crowds choked up his way. [43]And a woman being in a [complaint of] blood-flowing for twelve years previous, who after having spent her entire living on physicians could not be cured by any one, [44]coming to [him] behind touched the fringe of his garment; and instantly her

blood-flowing stopped. [45]And said Jesus, Who [is it] that touched me? And all denying [it], Peter and those with him said, Master, the crowds press against and jostle thee. [46]But Jesus said, Some one touched me; for I became aware of power having gone out from me. [47]And the woman, perceiving that she was not concealed, came trembling, and falling down to him told before all the people for what cause she touched him, and how she was instantly healed. [48]And he said to her, Daughter, thy faith has restored thee: go thy way into peace.

[49]While he is yet speaking, some one comes from the synagogue-ruler's, saying, Thy daughter has died; worry the Teacher no longer. [50]But Jesus on hearing [it] answered him, Fear not; only believe, and she will be restored. [51]And coming to the house, he suffered no one to enter with him, except Peter and John and James, and the father and the mother of the young maiden. [52]And all were weeping and bewailing her. But he said, Weep not: she had not died, but is asleep. [53]And they scoffed at him, knowing that she had died. [54]But he himself taking hold of her hand called out, saying, Young maiden, rise. [55]And her spirit returned, and she instantly rose up; and he directed that [something] be given her to eat. [56]And her parents were transported [with joy], and he commanded them to tell the event to no one.

IX.

[1]And having called together the twelve, he gave to them power and authority over all the demons, and

to cure diseases. [2]And he sent them to proclaim the kingdom of God and to heal; [3]and he told them, Take nothing for the journey, neither staff, nor wallet, nor bread, nor money; nor to have two tunics apiece. [4]And into whatever house you enter, there abide and thence depart. [5]And whoever may not receive you, on your coming out from that city shake off even the dust from your feet, for a testimony against them. [6]And departing they went through the various villages, announcing the Good News, and curing everywhere.

[7]And Herod the tetrarch heard of all the events; and he was in perplexity, because it was said by some that John had risen from [the] dead, [8]and by some that Elijah had appeared, and [by] others that some prophet of those of ancient times had risen up. [9]But said Herod, John I beheaded; but who is this of whom I hear such things? And he sought to see him.

[10]And the apostles returning narrated to him how great things they had done. And taking them, he withdrew privately to a city called Bethsaïda. [11]And the crowds on knowing it followed him; and welcoming them he talked to them of the kingdom of God, and those having need of cure he healed. [12]And the day began to decline. And the twelve coming said to him, Dismiss the crowd, that going into the villages and hamlets around they might lodge, and find a supply of food; because we are here in a desert place. [13]And he said to them, Give them, you yourselves, [something] to eat. But they said, We have

not more than five loaves and two fishes; unless we ourselves go and buy eatables for all this people. 14Now there were about five thousand men. And he said to his disciples, Make them recline by parties of fifty each. 15And they did so, and made all recline. 16And having taken the five loaves and the two fishes, looking up to heaven he invoked a blessing on them, and broke and gave to the disciples to set before the crowd. 17And all ate and were satisfied; and there was taken up the overplus to them of broken pieces, twelve hand-baskets [full].

18And it came to pass, while he was praying in a lone place, [that] his disciples were present with him; and he asked them saying, Whom do the crowds declare me to be? 19And they answering said, John the Baptist; but others, Elijah; and others, that some prophet of those of ancient times had risen up. 20And he said to them, But whom do you declare me to be? And Peter answering said, The Christ of God. 21And admonishing them, he commanded [them] to tell this to no one, 22saying, The Son of man must suffer many things, and be rejected on the part of the elders and chief priests and scribes, and be killed, and on the third day rise.

23And he said to all, If any one wishes to come after me, let him deny himself, and take up his cross daily, and follow me. 24For whoever would save his life will lose it; but whoever should lose his life for my sake, this [one] will save it. 25For what is a man profited, having gained the whole world, but lost or forfeited himself. 26For whoever should be ashamed

of me and my words, of this [one] will the Son of man be ashamed, whenever he should come in his glory, and [in the glory] of the Father and the holy angels. [27]But I tell you truly, there are some of those standing in this place, who should in no wise taste death until they shall have seen the kingdom of God.

[28]And it came to pass after [he had spoken] these words — [it was] about eight days — that taking with [him] Peter and John and James, he also went up the mountain to pray. [29]And while he was praying, the appearance of his countenance became different, and his clothing white, gleaming out as lightning. [30]And behold, two men were conversing with him, who were Moses and Elijah; [31]who appearing in glory spoke of his departure, which he was about to accomplish in Jerusalem. [32]Now Peter and his companions were weighed down by sleep; but they kept awake throughout and saw his glory, and the two men who were standing with him. [33]And it came to pass, as they were separating from him, [that] Peter said to Jesus, Master, it is an excellent thing that we are here; and let us make three booths, one for thee, and one for Moses, and one for Elijah — not knowing what he was saying. [34]And while he was saying these things, a cloud came and overshadowed them; and they were afraid when they entered into the cloud. [35]And there came a voice out of the cloud, saying, This is my chosen Son, hearken to him. [36]And when the voice had come, Jesus was found alone. And they themselves became silent [about it], and to no one reported they in those days any thing of what they saw.

37 And it came to pass on the succeeding day, when they had come down from the mountain, [that] a large crowd met him. 38 And behold, a man from the crowd shouted, saying, Teacher, I entreat thee, look on my son; because he is my only-begotten: 39 and lo, a spirit takes him, and suddenly cries out and convulses him, amid foaming, and hardly retires from him after having bruised him all up. 40 And I entreated thy disciples to cast it out, and they were unable. 41 And Jesus answering said, O unbelieving and perverse generation! how long shall I be with you, and endure you? Lead hither thy son. 42 And, while he was still approaching, the demon threw him into spasms and convulsed him altogether. But Jesus rebuked the unclean spirit, and healed the lad, and gave him back to his father. 43 And all were struck with astonishment at the greatness of God.

And while all were wondering at all the things which he did, he said to his disciples, 44 Put you these words into your ears — namely, the Son of man is about to be delivered up into men's hands. 45 But they were ignorant of [the import of] this declaration, and it was concealed from them, that they might not perceive it; and they were afraid to ask him about this declaration.

46 And there entered among them a suggestion, which of them perchance might be greater [than the rest]. 47 And Jesus, knowing the suggestion of their heart, took a young child and placed it by his side, 48 and said to them, Whoever should receive this little child

upon my name, receives me; and whoever should receive me, receives Him who sent me: for he that is the lesser among you all, — this [one] is great.

49 And John answering said, Master, we saw some one, upon thy name, casting out demons; and we forbade him, because he does not follow with us. 50 And Jesus said to him, Forbid not; for he who is not against you is for you.

51 And it came to pass, when the days for his assumption [into heaven] were being completed, he himself also steadfastly set his face to go to Jerusalem; 52 and he sent messengers before his face. And going their way they entered into a village of Samaritans, so as to make ready for him. 53 And they received him not, because his face was directed towards Jerusalem. 54 And his disciples, James and John, seeing [it], said, Master, wilt thou that we bid fire descend from heaven and consume them? 55 But turning round he rebuked them. 56 And they proceeded to another village.

57 And as they were proceeding on the way, said some one to him, I will follow thee whithersoever thou depart. 58 And said Jesus to him, The foxes have holes, and the birds of the air nests; but the Son of man has not where he may lay the head. 59 And he said to another, Follow me. And the [person] said, Permit me first to go and bury my father. 60 But he said to him, Suffer the dead to bury their own dead; but go thou and publish abroad the kingdom of God. 61 And said also another, I will follow thee, Master; but first permit me to take leave of those at my home. 62 But said Jesus to him, No one putting his hand to

[the] plough, and looking back, is qualified for the kingdom of God.

X.

1 And after these things the Master designated seventy others also, and sent them forth two by two before his face into every city and place, whither he himself was about to come. 2 And he said to them, The harvest [is] large, but the laborers [are] few: pray therefore the Lord of the harvest, that He would dispatch laborers into his harvest. 3 Go your way; behold, I send you forth as lambs in [the] midst of wolves. 4 Carry no purse, no wallet, no sandals; do not salute any on the road. 5 And into whatever house you enter, first say, Peace to this house! 6 And if a son of peace be there, your peace shall rest upon it: otherwise, it shall come back to you. 7 And in that house abide, eating and drinking what they provide; for the laborer is worthy of his reward. Remove not from house to house. 8 And into whatever city you enter, and they receive you, eat what is set before you, 9 and cure the sick in it, and say to them, The kingdom of God has approached near to you. 10 And into whatever city you enter, and they receive you not, going out into its streets say, 11 Even the dust of your city, that cleaves to us on our feet, we wipe off to you: nevertheless know this — that the kingdom of God has approached near. 12 But I say to you, that more tolerable will it have been in that day for Sodom than for that city. 13 Woe to thee, Chorazin! woe to thee, Bethsaïda! because if in Tyre and Sidon had taken place the mighty deeds, which took place in you,

they would long ago have repented, sitting in sackcloth and ashes. [14]Nevertheless, more tolerable will it have been in the judgment for Tyre and Sidon than for you. [15]And thou, Kapharnaum! shalt thou exalt thyself to heaven? Thou shalt be brought down to the nether-world.

[16]He that hears you, hears me; and he that rejects you, rejects me: but he that rejects me, rejects Him who sent me.

[17]And the seventy returned with joy, saying, Master, even the demons submit themselves to us in thy name. [18]And he said to them, I viewed Satan, fallen like lightning out of the sky. [19]Behold, I have given you authority to tread upon serpents and scorpions, and against all the power of the enemy, and nothing shall at all harm you. [20]Nevertheless, rejoice not in this, that the spirits submit themselves to you, but rejoice that your names have been inscribed in heaven.

[21]In that hour he exulted in the Holy Spirit, and said, I acknowledge to thee, Father, LORD of heaven and earth, that Thou didst conceal these things from wise and sagacious [men], and disclose them to babes: yes, Father, that so came to pass [what was] a pleasure before Thee! [22]And turning himself to the disciples he said, All things were delivered to me by my Father; and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whom the Son may be disposed to reveal [Him]. [23]And turning himself to the disciples he said in private, Happy the eyes that behold what you behold! [24]For I say to you, that many prophets and kings

wished to see what you behold, and saw not; and to hear what you hear, and heard not.

[25]And lo, a certain lawyer rose up, putting him to trial, saying, Teacher, [by] doing what shall I inherit eternal life? [26]And he said to him, How stands it written in the Law? How readest thou? [27]And he answering said, THOU SHALT LOVE [THE] LORD THY GOD OUT OF THY WHOLE HEART, AND WITH THY WHOLE SOUL, AND WITH THY WHOLE STRENGTH, AND WITH THY WHOLE MIND; AND THY NEIGHBOR AS THYSELF. [28]And he said to him, Thou answeredst correctly: do this, and thou shalt live. [29]But he wishing to justify himself said to Jesus, And who is my neighbor? [30]And Jesus in reply said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, who, having both stripped him and inflicted blows, went away leaving [him] half-dead. [31]And by chance a certain priest was going down on that road, and, when he saw him, passed by on the opposite side. [32]And in like manner also a Levite happening at the place, when he came and saw, passed by on the opposite side. [33]But a certain Samaritan journeying came along by him, and, when he saw, was moved with pity, [34]and coming to [him] bound up his wounds, pouring on oil and wine; and, mounting him on his own beast, he brought him to an inn, and took care of him. [35]And on the morrow, throwing out two denarii, he gave [them] to the host and said, Take care of him: and, whatever in addition thou expend, I when I come back again will repay thee. [36]Which of these three seems to thee to have proved neighbor of

him who fell in with the robbers? [37]And he said, He who did the deed of mercy in his behalf. And said Jesus to him, Go, and do thou likewise.

[38]And it came to pass, as they journeyed, [that] he also entered into a certain village. And a certain woman, by name Martha, welcomed him into her house. [39]And she had a sister called Mary, who also having seated herself at the feet of the Master was listening to his discourse. [40]But Martha was distracted about much serving; and stopping near [him] she said, Master, carest thou not that my sister left me to serve alone? Tell her therefore that she assist me. [41]But the Master answering said to her, Martha, Martha, thou art anxious and disturbed about many things; [42]but of one thing there is need. For Mary chose the good part, which shall not be taken away from her.

XI.

[1]And it came to pass on his being in a certain place praying, [that] when he ceased, some one of his disciples said to him, Master, teach us to pray, as John also taught his disciples. [2]And he said to them, Whenever you pray, say,

Father, hallowed be thy name.

Thy kingdom come.

[3]Give us day by day our daily bread.

[4]And forgive us our sins; for we ourselves also forgive every one in debt to us.

And do not bring us into trial.

[5]And he said to them, Who of you shall have a

friend, and shall go to him at midnight and say to him, Friend, supply me with three loaves, [6]since a friend of mine had arrived at my house from a journey, and I have not [any thing] to set before him; — [7]and that [friend] from within answering should say, Give me no trouble; the door is now bolted, and my children with me are [gone] to bed; I cannot get up and give thee? [8]I say to you, if even he shall not get up and give to him on account of being his friend, yet at least on account of his importunity he will rise, and give him as many as he wants. [9]And I to you say, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. [10]For every one that asks receives, and he that seeks finds, and to him that knocks it shall be opened. [11]And of what father from among you shall the son ask a loaf, — will he thereupon give him a stone? or a fish also, — will he instead of a fish give him a serpent? [12]or shall also ask an egg, — will he give him a scorpion? [13]If you therefore, being evil, know how to give good gifts to your children, how much more will the Father who is from heaven give [the] Holy Spirit to them that ask Him!

[14]And he was casting out a demon, and it was dumb; and it came to pass that, the demon having come out, the dumb [man] spoke. And the crowds wondered. [15]But some of them said, He casts out the demons by Beëlzebul, the ruler of the demons. [16]And others, trying him, sought from him a sign out of [the] sky. [17]But he knowing their devices said to them, Every kingdom divided against itself is desolated; and house, against house, falls. [18]And if Satan

also had become divided against himself, how shall his kingdom stand? Because you say that by Beëlzebul I cast out the demons. [19] But, if I by Beëlzebul cast out the demons, by whom do your sons cast out? Wherefore they themselves shall be your judges. [20] But if by [the] finger of God I cast out the demons, then the kingdom of God had already reached you. [21] Whenever the strong [man] fully armed may guard his own court, his possessions are in peace; [22] but, whenever a stronger than he assail and conquer him, he takes away his panoply on which he had relied, and distributes his spoils.

[23] He that is not with me is against me, and he that gathers not with me scatters.

[24] Whenever the unclean spirit should come out from the man, it roams through waterless places, seeking rest; and not finding [it] says, I will return into my house, whence I came out: [25] and, having come, finds [it] swept and put in order. [26] Then it goes and takes with [it] seven other spirits more wicked than itself, and they enter and dwell there; and the last state of that man becomes worse than the first.

[27] And it came to pass, when he said these things, [that] a certain woman out of the crowd lifting up [her] voice said to him, Happy the womb that carried thee, and breasts which thou didst suck. [28] But he said, Happy, rather, they that hear the word of God and keep [it].

[29] And the crowds being gathered thickly together, he began to say, This generation is an evil generation; it seeks a sign: and no sign shall be given to it but the sign of Jonah. [30] For even as Jonah became a sign

to the Ninevites, so shall also the Son of man be to this generation. [31]A queen of [the] South will rise in the judgment with the men of this generation, and condemn them; because she came from the ends of the earth to hear the wisdom of Solomon: and behold, more than a Solomon [is] here. [32]Men of Nineveh will rise up in the judgment with this generation, and condemn it; because they repented at the preaching of Jonah, and behold, more than a Jonah [is] here.

[33]No one having lighted a lamp puts [it] into a covert place, nor yet under the measure, but on the lamp-stand; that those going in may see the light.

[34]Thy eye is the lamp of the body. Whenever thy eye be free from blemish, thy whole body also is in the light; but whenever it be bad, thy body also [is] in the dark. [35]Consider therefore lest the light that is in thee is darkness. [36]If, then, thy whole body is in the light, not having any part dark, it will all be in the light, as when the lamp by its gleaming gives light to thee.

[37]And, when he had spoken, a Pharisee asks him to dine with him: and entering he reclined at table. [38]And the Pharisee, noticing, wondered that he did not first bathe before the dinner. [39]But the Master said to him, Now you Pharisees make clean the outside of the cup and of the platter, but the inner [part] of you is full of greed and wickedness. [40]Inconsiderate! did not he who made the outer make also the inner? [41]But give the contents in alms, and lo, all things are clean to you. [42]But woe to you Pharisees! because you tithe the mint and the rue and every gar-

den-herb, and pass by justice and the love of God. These you ought to have done, and not omit those. [43]Woe to you Pharisees! because you love the first seat in the synagogues, and the salutations in the market-places. [44]Woe to you, because you are as the unobserved sepulchres, and the men that walk over [them] know [it] not.

[45]And a certain one of the lawyers answering says to him, Teacher, in saying these things thou dost abuse us also. [46]And he said, To you lawyers also, woe! because you load men with burdens difficult to carry, and you yourselves will not touch the burdens with one of your fingers. [47]Woe to you, because you build the sepulchres of the prophets, and your fathers killed them. [48]Then are you witnesses, and approve the deeds, of your fathers, that they killed them; but you build. [49]Wherefore also said the Wisdom of God, I will send to them prophets and apostles, and [some] of them they will kill, and persecute; [50]that the blood of all the prophets, which has been poured out from the foundation of the world, may be required of this generation, [51]from [the] blood of Abel unto [the] blood of Zachariah, who perished between the altar and the House: yes, I say to you, it will be required of this generation.

[52]Woe to you, lawyers! because you took away the key of knowledge: you yourselves did not enter, and those entering you forbade.

[53]And on his coming out from that place, the scribes and the Pharisees began to be bitterly incensed, and to push him with questions about many

things more, [54]lying in wait to catch something out of his mouth.

XII.

[1]MEANWHILE, the myriads of the crowd having assembled in such a mass, that they trod upon one another, he began to say to his disciples, first: Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy. [2]Now there is nothing covered up, which will not be uncovered; and secret, which will not be known. [3]Wherefore, all that you said in the darkness will be heard in the light, and what you spoke to the ear in the chambers will be proclaimed on the housetops. [4]And I say to you who are my friends, do not be afraid of them who kill the body, and afterwards have nothing more remaining to do. [5]But I will indicate to you whom you should fear: fear Him who after having killed has authority to cast into hell. Yes, I say to you, fear this [one]. [6]Are not five sparrows sold for two pence? and not one of them has been forgotten in the presence of God. [7]But even the hairs of your head have all been numbered. Be not in fear: you are of more value than many sparrows.

[8]And I say to you, every one who should confess in my behalf before men, the Son of man will also confess in his behalf before the angels of God. [9]But he that has denied me in the presence of men will be denied in the presence of the angels of God. [10]And every one who shall say a word against the Son of man, it will be forgiven him; but to him that has

blasphemed against the Holy Spirit, it will not be forgiven.

11 And whenever they should bring you to the synagogues, and the magistracies, and the authorities, be not anxious how or what to plead in defense, or what to say; 12 for the Holy Spirit will teach you in that hour what it is needful to say.

13 And said some one out of the crowd to him, Teacher, tell my brother to divide with me the inheritance. 14 But he said to him, Man, who appointed me judge or divider over you? 15 And he said to them, Look you [to it], and keep yourselves from all covetousness: because, in the abundance that any one has, his life is not [a part] of the possessions that he has. 16 And he spoke a parable to them, saying, A certain rich man's tract of land yielded abundantly. 17 And he reasoned within himself, saying, What shall I do, that I have not where to store my crops? 18 And he said, This will I do: I will tear down my garners, and build larger, and will store there all my products and my goods; 19 and will say to my soul, Soul! thou hast many goods laid up for many years: take thy rest, eat, drink, be merry. 20 But said God to him, Inconsiderate! this very night, thy life they demand of thee: and what thou madest ready, whose will it be? 21 So is he who lays up treasure for himself, and is not rich unto God.

22 And he said to his disciples, On this account I say to you, be not anxious for the life, what you should eat; nor for the body, with what you should be clothed. 23 The life is more than the food, and the body than the clothing. 24 Take notice of the ravens,

that they neither sow nor reap, to whom is not chamber nor garner; and God feeds them. Of how much more value are you than the birds! [25]And who of you, [by] being anxious, can add a cubit to his length of life? [26]If therefore you can do not even a very small thing, why are you anxious about the rest? [27]Take notice of the lilies, how they neither spin nor weave. But I say to you, not even Solomon in all his glory was arrayed as one of these. [28]Now if the grass in the field, flourishing to-day and to-morrow cast into the oven, God so attires, how much more [will He] you, [O] little in faith! [29]And seek you not what you should eat, and what you should drink, and live not in suspense. [30]For these things all the nations of the world seek after: and your Father knows that you need these. [31]But seek his kingdom, and these will be added to you. [32]Fear not, little flock! Because your Father became well pleased to give you the kingdom. [33]Sell your possessions, and give alms; make for yourselves purses not becoming old, an unfailing treasure in heaven, where no thief approaches, nor moth destroys. [34]For where your treasure is, there also your heart will be. [35]Let your loins stand girt, and your lamps burning, [36]and you yourselves like men expecting their own master, whenever he should return home from the wedding-feast, that on his coming and knocking they immediately open to him. [37]Happy those servants whom the master, on coming, shall find keeping watch. Verily I say to you that he will gird himself, and cause them to recline at table, and passing along will wait upon them. [38]And if in the second, and if in the third watch, he come and so

find [them], happy are they. [39]But know this — that if the master of the family had been aware at what particular hour the thief was coming, he would not have suffered his house to be dug through. [40]Become you yourselves also ready, because at an hour that you do not suppose the Son of man comes.

[41]And said Peter to him, Master, to us speakest thou this parable, or also to all? [42]And said the Master, Who then is the faithful, the prudent steward, whom the master shall appoint over his domestic service, to give at [the proper] time the allowance of food? [43]Happy that servant, whom his master on coming shall find so doing. [44]I tell you truly, that he will appoint him over all his possessions. [45]But if that servant say in his heart, My master delays coming, and begin to beat the men-servants and the maid-servants, and to eat and drink and carouse, [46]the master of that servant will come in a day that he does not expect, and in an hour that he does not know, and will cut him in two, and assign his portion with the faithless. [47]And that servant who knew the will of his master, and did not make ready, or do according to his will, shall be beaten with many [stripes]. [48]But he who knew not, and did things worthy of stripes, shall be beaten with few. And in respect to every one to whom much was given, of him much will be required; and in respect to whom much was intrusted, they will demand of him more.

[49]I came to cast fire along over the land; and what choose I, if it was already kindled? [50]And I have a baptism to be baptized with; and how pressed am I until it be accomplished! [51]Think you that I presented

myself to bestow peace on the land? No, I say to you, nought but division. [52]For henceforward there will be five divided in one house — three against two, and two against three, [53]will they be divided; father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against the bride, and bride against the mother-in-law.

[54]And he said also to the crowds, Whenever you see a cloud springing up in the West, you immediately say, A shower is coming; and it comes to pass so: [55]and, whenever a southerly wind blowing, you say, It will be hot weather; and it comes to pass. [56]Hypocrites! the face of the earth and the sky you know how to examine; but how examine you not this time?

[57]And why even of yourselves judge you not what is right? [58]For as thou goest with thy adversary to a magistrate, endeavor on the way to obtain release from him, lest he drag thee to the judge, and the judge shall deliver thee up to the sheriff, and the sheriff throw thee into prison. [59]I say to thee, thou wilt not have come out thence until thou shalt have paid the last half-farthing.

XIII.

[1]Now at that time some were present informing him of the Galileans, whose blood Pilate mingled with their sacrifices. [2]And answering he said to them, Suppose you that these Galileans became sinners beyond all the Galileans, that they have suffered these

calamities? [3]I tell you, No; but unless you repent, you will all in like manner perish. [4]Or those eighteen, on whom fell the tower in Siloam, and killed them — suppose you that they on their part became delinquents beyond all the men who dwell in Jerusalem? [5]I tell you, No; but unless you repent, you will all even so perish.

[6]And he spoke this parable. A certain man had a fig-tree, planted in his vineyard, and he came seeking fruit on it and found none. [7]And he said to the vine-dresser, Lo, [it is] three years that I have been coming in search of fruit on this fig-tree, and find none; cut it down: why also is it rendering the land useless? [8]But he answering says to him, Master, suffer it this year also, until I dig, and throw manure, about it — [9]if indeed it should but produce fruit for the future; otherwise, thou shalt cut it down.

[10]And he was teaching in one of the synagogues on the Sabbath. [11]And lo, [there was] a woman having a spirit of infirmity for eighteen years, and she was bent double, and altogether unable to erect herself. [12]And, on seeing her, Jesus called and said to her, Woman, thou hast become released from thy infirmity; [13]and he put his hands on her: and instantly she became straight, and glorified God. [14]But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, answering said to the crowd, There are six days in which it is proper to work; in them therefore come and be cured, and not on the Sabbath-day. [15]And the Master answered him and said, Hypocrites! does not each one of you on the Sabbath loose his ox or ass from the stall, and lead away and water? [16]And

this woman, being a daughter of Abraham, whom Satan had bound, lo, for eighteen years, — was it not proper, that she should be released from this bond on the Sabbath-day? [17]And on his saying these things all those opposed to him became ashamed, and all the crowd rejoiced at all the illustrious deeds coming to pass by him.

[18]He said therefore, To what is the kingdom of God like? [19]And to what shall I compare it? It is like a grain of mustard, which a man having taken cast into his own garden; and it grew, and became a tree, and the birds of the air lodged in its branches.

[20]And he again said, To what shall I compare the kingdom of God? [21]It is like leaven, which a woman having taken hid in three measures of flour, until [the] whole was leavened.

[22]And he proceeded on his way throughout cities and villages, teaching, and making progress towards Jerusalem. [23]And some one said to him, Master, [are there] few who are saved? And he said to them, [24]Strive hard to enter through the narrow door; because many, I say to you, will seek to enter, and will not be able. [25]From whatever time the master of the family should rise and shut the door, and you begin to stand outside and knock at the door, saying, Master, open to us, — he also answering will say to you, I know you not whence you are. [26]Then you will begin to say, We ate and drunk in thy presence, and thou didst teach in our streets. [27]And he will say, I tell you I know you not whence you are: stand aloof from me, all workers of iniquity! [28]There will be

the weeping and the gnashing of the teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, but you yourselves excluded. [29]And they will come from [the] East and [the] West, and [the] North and [the] South, and recline at table in the kingdom of God. [30]And lo, there are last who will be first, and there are first who will be last.

[31]In that hour came some Pharisees, saying to him, Depart and journey hence; because Herod wishes to kill thee. [32]And he said to them, Go and tell that fox, Behold, I cast out demons, and complete cures to-day and to-morrow, and the third day I finish. [33]Nevertheless, I must to-day and to-morrow and the succeeding [day] journey, because it is not admissible that a prophet perish outside of Jerusalem. [34]Jerusalem! Jerusalem! the slayer of the prophets, and that stones those sent to her, — how often would I have gathered together thy children as a hen her own brood under her wings, and you would not! [35]Behold, your house is left [solitary] to you. I say to you, that you in no wise see me until there shall come [a time] when you say, Blessed, he that comes in [the] name of [the] Lord.

XIV.

[1]And on his coming into [the] house of a certain one of the chief [men] of the Pharisees on the Sabbath to eat bread, it came to pass [that] they also were closely watching him. [2]And lo, a certain man before him was dropsical. [3]And Jesus answering

addressed the lawyers and Pharisees, saying, Is it allowable to cure on the Sabbath, or not? But they became silent. [4]And he took and healed him, and sent him away. [5]And answering he said to them, Of what one of you shall a son or an ox fall into a pit, and he will not immediately draw him up on the Sabbath day? [6]And they were unable to answer in opposition to these things.

[7]And he spoke a parable to those invited, marking how they selected the principal seats at table, saying to them, [8]Whenever thou shouldst be invited by any one to a wedding-feast, do not recline thyself upon the principal seat, lest a more honored than thou have been invited by him, [9]and he who invited thee and him shall come and say to thee, Give place to this [man]: and then wilt thou begin with shame to occupy the lowest place. [10]But, whenever thou shouldst be invited, go and recline upon the lowest place, that, whenever he who invited thee should come, he shall say to thee, Friend, go up higher: then thou wilt have applause in the presence of all thy fellow-guests. [11]Because every one that exalts himself shall be humbled, and he that humbles himself shall be exalted.

[12]And he said also to him that invited him, Whenever thou make a dinner or supper, call not thy friends, nor thy brothers, nor thy kinsmen, nor rich neighbors, lest they themselves also invite thee in return, and a requital ensue to thee. [13]But whenever thou make a reception, invite [the] poor, crippled, lame, blind; [14]and happy shalt thou be, because they have no [means] to requite thee; but requital will be made thee at the resurrection of the righteous.

15 And some one of the guests, having heard these
things, said to him, Happy, he who eats bread in the
kingdom of God! 16 But he said to him, A certain
man made a great supper, and invited many; 17 and
he sent his servant at the supper-hour to say to the
invited, Come; because [things] are now ready.
18 And with one accord they all began to excuse them-
selves. The first said to him, I just bought a field;
and I am obliged to go and see it. I pray thee, hold
me excused. 19 And another said, I bought five yoke
of oxen, and I am going to try them; I pray thee,
hold me excused. 20 And another said, I just married
a wife, and for this reason I am unable to come.
21 And the servant presenting himself informed his
master of these things. Then the master of the family,
being angry, said to his servant, Go out quickly into
the streets and lanes of the city, and lead in hither the
poor, and crippled, and blind, and lame. 22 And said
the servant, Master, what thou didst direct is done,
and yet there is room. 23 And said the master to the
servant, Go out into the roads and hedge-paths, and
compel [them] to come in, that my house may be
filled. 24 For I say to you, that none of those men
who have been invited, shall taste my supper.

25 And large crowds were journeying in company
with him; and turning round he said to them, 26 If
any one comes to me, and does not hate his father and
mother, and wife and children, and brothers and sis-
ters, and, further, his own life also, he cannot be my
disciple. 27 Whoever does not carry his own cross,
and come after me, cannot be my disciple. 28 For

what one of you, wishing to build a tower, does not first sit down and estimate the expense, whether he has [means] for completion; [29]lest perchance, on his having laid a foundation, and being unable to finish, all who view [it] may begin to make sport of him, [30]saying, This man began to build, and was not able to finish? [31]Or what king, going to engage in war with another king, will not first sit down and deliberate, whether with ten thousand he is able to encounter him who with twenty thousand is coming against him? [32]Else, while he is yet far off, sending an embassy he requests the conditions for peace. [33]So therefore every one of you, who does not bid farewell to all his own possessions, cannot be my disciple.

[34]An excellent thing therefore is salt: but if even the salt lose its savor, with what shall it be seasoned? [35]It is fit to be put neither on land, nor on dungheap; they throw it away. He that has ears to hear, let him hear.

XV.

[1]And there were drawing near to him all the tribute-collectors and the sinners, to hear him. [2]And both the Pharisees and the scribes began to murmur, saying, This [man] receives sinners and eats with them. [3]And he told this parable to them, saying, [4]What man of you, having a hundred sheep, and losing one of them, does not leave the ninety-nine in the desert, and go after the lost one until he find it? [5]And on finding he puts [it] on his shoulders, rejoicing, [6]and coming home calls together the friends and the neighbors, saying to them, Rejoice with me, that I found my lost

sheep. [7]I say to you, that so there will be joy in heaven over one repenting sinner, [rather] than over ninety-nine righteous [persons] who have no need of repentance. [8]Or what woman, having ten silver drachmas, if she lose one drachma, does not light a lamp, and sweep the house, and search carefully until she find it? [9]And on finding it she calls together the female friends and neighbors, saying, Rejoice with me, that I found the drachma which I lost. [10]So, I say to you, there arises joy in the presence of the angels of God over one repenting sinner.

[11]He said moreover, A certain man had two sons. [12]And said the younger of them to the father, Father, give me the allotted portion of the estate. And he divided to them his living. [13]And after not many days, having gathered every thing together, the younger son went abroad to a far country, and there squandered his means, living in revelry. [14]And, when he had expended all, there arose a severe famine throughout that country, and he began to be in want. [15]And he went and attached himself to one of the citizens of that country, and he sent him into his fields to tend swine. [16]And he longed to fill his stomach with a portion of the carobs which the swine ate, and no one gave to him. [17]But coming to himself he said, How many hired [men] of my father's have bread enough and to spare, and I am here perishing with famine! [18]I will arise and go to my father, and say to him, Father, I sinned against heaven, and in thy sight; [19]No longer am I worthy to be called thy son: make me as one of thy hired [men]. [20]And he rose up and came to his father. And, when he was yet a great

way off, his father saw him, and was moved with pity, and running fell on his neck and fondly kissed him. [21]And said the son to him, Father, I sinned against heaven, and in thy sight; I am no longer worthy to be called thy son. [22]But said the father to his servants, Bring forth a robe, the best [one], and put [it] on him, and give [him] a ring for his hand, and sandals for the feet, [23]and bring the fatted calf, slaughter [it], and let us eat and make merry. [24]Because this my son was dead, and he lived again; was lost, and had been found. And they began to make merry.

[25]Now his elder son was in [the] field; and as he came and drew near the house, he heard music and dancing. [26]And calling to [him] one of the servant-boys, he inquired what these things meant. [27]And he said to him, Thy brother is come; and thy father slaughtered the fatted calf, because he had received him safe and sound. [28]And he was angry and would not go in; and his father came out and entreated him. [29]But he answering said to the father, Lo, for so many years have I been serving thee, and never transgressed thy command; and to me thou never gavest a kid, that I should make merry with my friends. [30]But when this thy son came, who devoured thy living with harlots, thou didst slaughter for him the fatted calf. [31]But he said to him, [My] child, thou art always with me, and all mine are thine. [32]But it was proper to make merry and rejoice: because this thy brother was dead, and he lived; lost, and had been found.

XVI.

[1]And he said also to the disciples, There was a certain rich man, who had a steward; and this [steward] was represented to him as squandering his possessions. [2]And calling him he said to him, What is this I hear about thee? Render the account of thy stewardship; for thou canst no longer be steward. [3]And said the steward within himself, What shall I do, because my master takes away the stewardship from me? To dig I have not strength; to beg I am ashamed. [4]It just came into my mind what I will do, that, whenever I should be removed from the stewardship, they receive me into their own homes. [5]And, having summoned each one of the debtors of his own master, he said to the first, How much owest thou to my master? [6]And he said, A hundred baths of oil. And he said to him, Take thy bond, and sitting down quickly write fifty. [7]Then he said to another, And how much owest thou? And he said, A hundred homers of wheat. He says to him, Take thy bond, and write eighty. [8]And the master praised the unprincipled steward, because he had acted prudently: because the sons of this age are more prudent by far than the sons of the light, toward their own generation. [9]And I to you say, make to yourselves friends out of the Mammon [which becomes occasion] of unrighteousness, that, whenever it fail, they might receive you into the eternal abodes. [10]The faithful in very little is also faithful in much, and the unrighteous in very little is also unrighteous in much. [11]If therefore you did not prove faithful in the unrighteous Mammon,

who will intrust to you the true? [12]And if you became not faithful in what is another's, who will give you that [which shall be] your own? [13]No household dependant can serve two masters; for either he will hate the one and love the other, or he will adhere to one and despise the other. You cannot serve God and Mammon.

[14]And the Pharisees, being money-lovers, heard the whole of this, and sneered at him. [15]And he said to them, You are they who make yourselves righteous in the sight of men, but God knows your hearts: because what is exalted among men is an abomination in the sight of God. [16]The Law and the Prophets [were] until John: from that time the Good News is published of the kingdom of God, and every one is forcing his way into it.

[17]And it is easier for heaven and earth to pass away, than for one tip of [a letter of] the Law to fall. [18]Every one who puts away his wife and marries another commits adultery; and he who marries a woman, put away from a husband, commits adultery.

[19]Moreover, there was a certain rich man, and he wore purple and fine linen, making merry daily in a sumptuous manner. [20]And a certain poor man, Lazarus by name, had been thrown down at his gate-way, full of ulcers, [21]and longing to satisfy himself with some of the droppings from the rich man's table: yea, the very dogs came and licked his ulcers. [22]And it came to pass that the poor man died, and was borne away by the angels into Abraham's bosom: and the rich man also died and was buried. [23]And in the nether-world lifting up his eyes, being in tortures, he

sees Abraham from afar, and Lazarus in his bosom.
[24]And he himself calling out said, Father Abraham,
have mercy on me, and send Lazarus, to dip the end
of his finger in water, and cool down my tongue; be-
cause I suffer agony in this flame. [25]But said Abra-
ham, Child, remember that thou receivedst in full thy
good things in thy life, and Lazarus likewise the bad;
and now he is here consoled, and thou art suffering
agony: [26]and, in addition to all this, between us and
you a great chasm is fixed, in order that those wishing
to cross over hence to you should not be able, nor
those on that side pass over to us. [27]And he said, I
therefore beg thee, father, to send him to the house of
my father — [28]for I have five brothers — in order that
he testify to them fully, that they themselves also come
not to this place of torture. [29]And says Abraham,
They have Moses and the Prophets; let them hearken
to them. [30]But he said, Nay, father Abraham, but if
some one from [the] dead should go to them, they will
repent. [31]But he said to him, If they hearken not to
Moses and the Prophets, not even if some one should
rise up from the dead will they be persuaded.

XVII.

[1]And he said to his disciples, It is impossible that
offenses should not come; but woe [to him] through
whom they come. [2]He is a gainer if a millstone is
hung about his neck, and he is flung into the sea,
[rather] than that he cause one of these little ones to
stumble. [3]Take heed to yourselves. If thy brother sin,
rebuke him; and if he repent, forgive him. [4]And if

seven times in the day he sin against thee, and seven times return to thee, saying, I repent, thou shalt forgive him.

5And said the apostles to the Master, Give us more and more faith. 6And said the Master, If you have faith as a grain of mustard, you might say to this mulberry-tree, Be up-rooted and be planted in the lake, and it would obey you. 7But what one [is there] of you, having a servant ploughing, or tending a flock, who will say to him as he enters out of the field, Pass on immediately and recline at table? 8On the contrary will he not say to him, Make ready what I shall have for supper, and girding thyself wait on me until I eat and drink, and afterwards thou [thyself] shalt eat and drink? 9Has he thanks for the servant, because he did the things appointed? 10So also you [yourselves], when you shall have done all the things appointed you, say, We are unprofitable servants; we have done what we were under obligation to do.

11And it came to pass, in going to Jerusalem, [that] he himself was pursuing his way between Samaria and Galilee. 12And as he entered into a certain village, there met him ten lepers, who stood far off; 13and they on their part lifted up [their] voice, saying, Jesus, Master, have mercy on us! 14And perceiving [them] he said to them, Go and show yourselves to the priests. And it came to pass [that] while going their way they were cleansed. 15And one of them, perceiving that he was healed, turned back, glorifying God with a loud voice; 16and he fell on [the] face at his feet, thanking him: and he himself was a Samaritan. 17And Jesus answering said,

Were not the ten cleansed? Where [are] the nine?
18 Were not [any] found having turned back to give
glory to God, except this [man] of another race?
19 And he said to him, Rise up, and go thy way: thy
faith has restored thee.

20 And being asked by the Pharisees, When is the
kingdom of God coming? — he answered them and
said, The kingdom of God comes not with watching
[for it]; 21 neither shall they say, Lo, here! or, There!
for lo, the kingdom of God is among you.

22 And he said to the disciples, There will come
days when you will long to see one of the days of
the Son of man, and will not see [it]. 23 And they
will say to you, Lo, there! Lo, here! Do not go
away, nor follow. 24 For just as the lightning flashing
out of the [one quarter] under the sky shines to the
[other] under [the] sky, so will be the Son of man in
his day. 25 But first must he suffer many things, and
be rejected on the part of this generation. 26 And as
it happened in the days of Noah, so will it be also
in the days of the Son of man: 27 they were eating,
were drinking, were marrying, were married, until the
day that Noah entered into the ark, and the Deluge
came and destroyed all. 28 In like manner, as it hap-
pened in the days of Lot, — they were eating, were
drinking, were buying, were selling, were planting,
were building, 29 but on the day that Lot came out
from Sodom it rained fire and brimstone from [the]
sky, and destroyed all, — 30 in the same way will it be on
the day in which the Son of man is revealed. 31 In that

day he who shall be on the house-top, and his effects in the house, let him not come down to take them away; and he that is in [the] field, let him likewise not turn back. [32]Remember the wife of Lot. [33]Whoever should seek to gain his life will lose it, and whoever shall lose will produce it alive. [34]I say to you, [that] on that night there will be two [men] on one bed; one will be taken away, and the other be left. [35]There will be two [women] grinding together; the one will be taken away, but the other be left. [37]And answering they say to him, Where, Master? And he said to them, Where the body [is], there also the vultures will be gathered together.

XVIII.

[1]And he spoke a parable to them, to the end that they ought always to pray, and not be discouraged; [2]saying, In a certain city there was a certain judge, not fearing God, and not regarding man. [3]And there was in that city a widow; and she came again and again to him saying, Vindicate me from my adversary. [4]And for awhile he would not; but afterwards he said in himself, If even I fear not God, nor regard man, [5]yet, at any rate, because this widow is troublesome to me, I will vindicate her, that she may not to the end come and belabor me. [6]And said the Master, Hear what the unprincipled judge says! [7]And would not God effect the vindication of his chosen, who cry to him day and night; and does he bear long on their behalf? [8]I say to you that he will effect their vindication speedily. Nevertheless, will the Son of man, on having come, really find faith on the earth?

[9]And to certain ones also who were confident in respect to themselves, that they were righteous, and made nought of the rest, he spoke this parable. [10]Two men went up into the temple to pray, the one a Pharisee, and the other a tribute-collector. [11]The Pharisee taking his stand, to himself prayed thus: O God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tribute-collector. [12]I fast twice in the week, I pay tithes of all that I acquire. [13]And the tribute-collector stood at a distance, and would not even lift up his eyes to heaven, but repeatedly smote his breast, saying, O God, be merciful to me the sinner [that I am]. [14]I say to you, this [man] went down to his house justified rather indeed than that: because every one who exalts himself will be humbled, but he who humbles himself will be exalted.

[15]And they were bringing to him infants also, that he might touch them; and on seeing [it] the disciples rebuked them. [16]But Jesus called them to [him], saying, Suffer the young children to come to me, and forbid them not: for to such belongs the kingdom of God. [17]Verily I say to you, whoever should not receive the kingdom of God as a young child, should in no wise enter into it.

[18]And a certain ruler asked him, saying, Good Teacher, [by] doing what shall I inherit eternal life? [19]And said Jesus to him, Why call me good? None [is] good but One, God. [20]Thou knowest the commandments, DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT TESTIFY FALSELY,

HONOR THY FATHER AND THY MOTHER. [21]And he said, These all I kept from youth. [22]And on hearing [it] Jesus said to him, Still is one thing lacking to thee; sell all whatever thou hast, and distribute to [the] poor, and thou shalt have treasure in heaven: and come, follow me. [23]But he on hearing these things became very sad; for he was exceedingly rich. [24]And observing him Jesus said, With what difficulty do those having wealth enter into the kingdom of God! [25]For it is easier that a camel enter through a needle's eye, than that a rich [man] enter into the kingdom of God. [26]And they on hearing [it] said, And who can be saved? [27]But he said, The things impossible with men are possible with God. [28]And said Peter, Behold, we having left our own followed thee. [29]And he said to them, Verily I say to you, there is no one who left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, [30]who surely would not receive manifold more in this [present] time, and, in the coming age, eternal life.

[31]And taking with [him] the twelve he said to them, Behold, we are going up to Jerusalem, and all the things written by the prophets in reference to the Son of man will be finished. [32]For he will be delivered up to the Gentiles, and be made sport of, and abused, and spit on; [33]and after they have scourged they will kill him, and on the third day he will rise up. [34]And they understood none of these things, and this declaration was hidden from them, and they knew not the things spoken.

35 And it came to pass, when he drew near to Jericho, [that] a certain blind man sat by the way-side begging. 36 And on hearing a crowd proceeding through, he inquired what this meant. 37 And they informed him that Jesus the Nazoræan was passing along by. 38 And he cried out, saying, Jesus, Son of David, have mercy on me! 39 And those leading on before began to rebuke him, in order that he should be silent; but he cried out much [the] more, Son of David, have mercy on me! 40 And Jesus stopping commanded him to be led to him. And when he had drawn near he asked him, 41 What wilt thou [that] I should do for thee? And he said, Master, that I should recover sight. 42 And Jesus said to him, Recover sight: thy faith has restored thee. And instantly he recovered sight, and proceeded to follow him, glorifying God. And all the people on seeing [it] gave praise to God.

XIX.

1 And having entered he was passing through Jericho. 2 And lo! [there was] a man called Zaccheus by name; and he himself was a chief tribute-collector, and he was rich. 3 And he was seeking to see Jesus, who he was; and was unable from the crowd, because he was small in stature. 4 And, running on before, he climbed up on a sycamore-tree to see him, because he was to pass through [the city] that [way]. 5 And as he came to the place, Jesus looked up and said to him, Zaccheus, make haste and come down: for to-day I must tarry at thy house. 6 And making haste he came down, and joyfully bade

him welcome. [7]And they all on seeing [it] began to murmur, saying, He had gone in to lodge with a sinner. [8]And Zaccheus, stopping, said to the Master, Lo, the half of my possessions, Master, I give to the poor; and if I had extorted any thing from any one, I pay back fourfold. [9]And said Jesus to him, To-day had salvation come to this house, inasmuch as he also is a son of Abraham. [10]For the Son of man came to seek and to save what was lost.

[11]And while they were listening to these things he spoke further a parable, because he was near to Jerusalem, and they supposed that the kingdom of God was instantly about to make its appearance. [12]Accordingly he said, A certain man, a nobleman, went to a distant country, to receive for himself kingly authority and to return. [13]And having called his own ten servants he gave them ten minæ, and said to them, Traffic while I am gone. [14]But his [fellow-] citizens hated him, and sent an embassy in his steps, saying, We are unwilling that this man reign over us. [15]And it came to pass on his having come back thither, after he had received the kingly authority, [that] he also bade these servants, to whom he gave the money, to be called to him, that he might know who had gained by traffic, [and] what. [16]And the first presented himself. saying, Master, thy mina earned in addition ten minæ. [17]And he said to him, Very well done, good servant: because thou wast faithful in a very small [trust], have authority over ten cities. [18]And the second came, saying, Thy mina, Master, made five minæ. [19]And he said also to this [one], And be thou promoted over five cities. [20]And the next came,

saying, Master, behold, [here is] thy mina, which I kept laid away in a handkerchief; [21]for I was afraid of thee, because thou art a rigorous man: thou takest up what thou didst not put down, and reapest what thou didst not sow. [22]He says to him, Out of thy mouth will I judge thee, evil servant! Thou knewest that I am a rigorous man, taking up what I did not put down, and reaping what I did not sow? [23]And why didst thou not commit my money to [the broker's] table? And I on coming might have collected it with interest. [24]And to those standing by he said, Take away from him the mina, and give to him who has the ten minæ;—[25]and they said to him, Master, he has ten minæ;—[26]for I say to you, that to every one who has will be given; but from him who has not, even what he has will be taken away from him. [27]But these enemies of mine, who were unwilling that I should reign over them, lead hither, and slay them before me.

[28]And having said these things he proceeded on before, going up to Jerusalem. [29]And it came to pass, when he had drawn near to Bethphage and Bethany, at the mount which is called [Mount] of Olives, he sent away two of the disciples, [30]saying, Go into the opposite village, in which, on entering, you will find a colt tied, whereon no man had ever sat; and having untied lead him along. [31]And if any one asks you, Why are you untying [him]? thus shall you say: The Master has need of him. [32]And having departed, those sent found as he had told them. [33]And as they were untying the colt, his own-

ers said to them, Why are you untying the colt?
[34]And they said, The Master has need of him.
[35]And they led him to Jesus, and, having flung their garments on the colt, they mounted Jesus on [him].
[36]And as he rode along, they spread their garments in the path. [37]And as he drew near, already, at the descent of the Mount of Olives, the whole multitude of the disciples began joyfully to praise God with a loud voice for all the mighty deeds which they had seen, [38]saying, Blessed [be] the coming King in [the] name of [the] LORD! In heaven peace, and glory in the highest! [39]And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples.
[40]And answering he said, I tell you that, if these shall be silent, the stones will cry out.

[41]And when he had come near, on seeing the city he wept over it, saying, [42]If thou hadst known, even thou, and indeed in this thy day, the necessary conditions for thy peace! But now were they hidden from thy eyes. [43]Because days will come upon thee when thy enemies will throw a palisade about thee, and encircle thee round, and hem thee in on every side; [44]and they will raze thee to the ground, and thy children in thee, and not leave in thee a stone on a stone — because thou knewest not the time of thy visitation.

[45]And entering into the temple he began to drive out those [engaged in] selling, [46]saying to them, It stands written,

> And my House shall be a House of prayer;
> But you made it a den of robbers.

[47]And he taught daily in the temple: and the chief

priests and the scribes, and the principal men of the people, sought to destroy him, [48]and found not how they should do [it]; for the people all hung, listening, on him.

XX.

[1]And it came to pass on one of the days, as he was teaching the people in the temple, and proclaiming the Good News, [that] the priests and the scribes, together with the elders, beset him, [2]and spoke, saying to him, Tell us by what sort of authority thou doest these things, or who it is that gave thee this authority. [3]And answering he said to them, I also will ask you a word, and tell me:—[4]The baptism of John—of heaven was [it], or of men? [5]And they argued among themselves, saying, If we should say, Of heaven, he will say, Why did you not believe him? [6]But if we should say, Of men, the people will all stone us to death; for they are persuaded that John was a prophet. [7]And they answered, that they knew not whence. [8]And Jesus said to them, Neither do I on my part tell you by what sort of authority I do these things.

[9]And he began to speak to the people this parable:—A man planted a vineyard, and let it to husbandmen, and went abroad for a considerable time. [10]And in [due] season he sent to the husbandmen a servant, in order to have them give him of the yield of the vineyard. But the husbandmen, having beaten him, sent [him] away empty. [11]And he sent in addition another servant; and him also, after they had beaten and treated him shamefully, they sent away

empty. [12]And he sent moreover a third; and this [one] also they wounded and cast out. [13]And said the owner of the vineyard, What shall I do? I will send my beloved son: probably this [messenger] they will respect. [14]But on seeing him the husbandmen commenced reasoning one with another, saying, This is the heir: let us kill him, that the inheritance may become ours. [15]And thrusting him out of the vineyard they killed [him]. What then will the owner of the vineyard do to them? [16]He will come and destroy these husbandmen, and will give the vineyard to others. And on hearing [it] they said, May it not happen! [17]And he, looking on them, said, What then is this which stands written:

[The] stone which the builders rejected,
This became [the] head of the corner?

[18]Every one who shall fall upon that stone will be dashed in pieces; but on whomsoever it should fall, it will make chaff of him. [19]And the scribes and the chief priests sought to thrust their hands on him in that very hour, and they feared the people: for they knew that to them he spoke this parable.

[20]And watching their opportunity, they sent spies, feigning themselves to be righteous [men], in order to catch hold of him by a word, so as to deliver him up to the chief power and to the authority of the governor. [21]And they asked him, saying, Teacher, we know that thou speakest and teachest rightly, and dost not accept [the] personal appearance, but of a truth teachest the way of God. [22]Is it allowable that we give tribute to Cæsar or not? [23]But discerning

their craftiness he said to them, [24] Show me a denarius. Whose image and inscription has it? And answering they said, Cæsar's. [25] And he said to them, Therefore render what are Cæsar's to Cæsar, and what are God's to God. [26] And they were not able to catch hold of him by a word in presence of the people; and wondering at his answer they became silent.

[27] And some of the Sadducees, having come to [him], — those contending that there is not a resurrection, — asked him, [28] saying, Teacher, Moses wrote us, IF ANY ONE'S BROTHER DIE HAVING A WIFE, AND THIS [BROTHER] BE CHILDLESS, that HIS BROTHER TAKE THE WIFE AND RAISE UP OFFSPRING FROM [HER] TO HIS BROTHER. [29] There were accordingly seven brothers. And the first having taken a wife died childless. [30] And the second, [31] and the third, took her; and in the same manner also the seven left no children, and died. [32] Afterwards also the wife died. [33] In the resurrection, therefore, of which one of them does the woman become wife? For the seven had her as wife. [34] And said Jesus to them, The sons of this [present] age marry and are given in marriage, [35] but those deemed worthy to attain to that [coming] age, and to the resurrection which is from the dead, neither marry nor are given in marriage; [36] for neither can they die any more, for they are equals of angels, and are sons of God in being sons of the resurrection. [37] And that the dead rise, even Moses [in the passage] at The Bush disclosed, when he calls [the] LORD THE GOD OF ABRAHAM AND GOD OF ISAAC AND GOD OF JACOB. [38] But he is not a God of dead [men], but of living: for all live to him.

[39]And some of the Scribes answering said, Teacher, thou saidst well. ([40]For they ventured no further to ask him any thing.) [41]And he said to them, How say they that the Christ is son of David? [42]For David himself says, in [the] book of Psalms,

Said the LORD to my Lord,
Sit at my right hand,
[43]Until I put thy enemies for thy footstool.

[44]David therefore calls him Lord; and how is he his son?

[45]And all the people listening, he said to the disciples, [46]Beware of the scribes, who delight to walk in long robes, and are fond of salutations in the market-places, and first seats in the synagogues, and first reclining-places at the suppers; [47]who devour the homes of widows, and in pretence make long prayers: — these will receive a great deal more severe judgment.

XXI.

[1]AND looking up he saw the rich casting their gifts into the treasury. [2]And he saw a certain necessitous widow, casting thither two half-farthings; [3]and he said, I tell you truly, that this poor widow cast [in] more than all. [4]For all these, out of the surplus they had, cast in among the gifts; but she out of her penury cast [in] all the living which she had.

[5]And some saying of the temple, that it stands adorned with beautiful stones and offerings, he said, [6]As for these things which you are viewing, there will come days in which not a stone on a stone will be

left, which will not be thrown down. [7]And they asked him, saying, Teacher, when therefore will these things be? and what the sign when these things would be about to happen? [8]And he said, See that you be not misled: for many will come, upon my name, saying, I am [he]; and, The time is at hand. Do not go after them. [9]And whenever you should hear of wars and insurrections, be not dismayed. For these must take place first, but not immediately [is] the end.

[10]Then he said to them, Nation will rise against nation, and kingdom against kingdom, [11]and there will be great earthquakes, and in various places there will be famines and pestilences, and there will be fearful portents and great signs from [the] sky. [12]But before all of this, they will thrust their hands on you, and persecute [you], delivering [you] up into synagogues and prisons, to be brought before kings and governors for my name's sake. [13]It shall be to you an opportunity for testimony. [14]Settle it in your hearts, therefore, not to premeditate making a defense. [15]For I will give you an utterance and a wisdom, which all who are opposed to you will not be able to resist or contradict. [16]And you will be delivered up even by parents, and brothers, and relatives, and friends, and they will cause [some] of you to be put to death. [17]And you will be hated by all, on account of my name. [18]And [yet] a hair out of your head should in no wise be lost: [19]through your endurance you shall gain your lives.

[20]But whenever you should see Jerusalem encircled by encamped armies, then know that her desolation

is at hand. [21]Then let those in Judæa flee unto the mountains, and those in the midst of her go out into the country, and those in the country districts not enter into her; [22]because these are days of vindication, for all the things written to be accomplished. [23]Alas for those with child, and those with babes at the breast, in those days. For there will be a great exigency upon the land, and wrath to this people, [24]and they will fall by [the] edge of [the] sword, and be carried captive into all the nations, and Jerusalem will be trodden down by Gentiles until the appointed times for the Gentiles be completed. [25]And there will be signs in sun and moon and stars; and, on the earth, anguish of nations, in perplexity at [the] roaring and tossing of the sea; [26]men fainting from fear and expectation of the calamities coming on the habitable world: for the forces of the skies will be shaken. [27]And then will they see the Son of man coming on a cloud with great power and glory. [28]And when these things begin to take place, stand erect and lift up your heads, because your redemption draws nigh.

[29]And he spoke a parable to them. See the fig-tree, and all the trees. [30]Whenever they already put forth, as you look you know of yourselves that the summer is already near. [31]So also you, whenever you see these things coming to pass, know that the kingdom of God is near. [32]Verily I say to you, that this generation should in no wise pass away, until they all take place. [33]Heaven and earth shall pass away, but my words shall in no wise pass away.

[34]But take heed to yourselves, lest your hearts be heavy with surfeiting and drunkenness, and life's

anxieties, and that day fall upon you unforeseen, [35]as a snare: for it will come on all that sit on the face of all the land. [36]But watch, in every season praying that you might have strength to escape all these calamities that are about to happen, and to stand before the Son of man.

[37]And during the days he was teaching in the temple, and on the nights he came out and lodged upon the Mount which is called [Mount] of Olives. [38]And all the people used to come early to him in the temple, to hear him.

XXII.

[1]And the feast of the Unleavened Bread, the Passover [so] called, was drawing near. [2]And the chief priests and the scribes were seeking how to destroy him; for they were in fear of the people.

[3]And Satan entered into Judas Iscariot [so] called, being of the number of the twelve. [4]And going away he conferred with the chief priests and commandants, how to deliver him up to them. [5]And they were glad, and agreed together to give him money. [6]And he pledged himself, and began to seek an opportunity to deliver him up to them in the absence of a crowd.

[7]And the day of the Unleavened Bread came, in which the passover must be sacrificed. [8]And he sent Peter and John, saying, Go, and make ready the passover for us, that we may eat. [9]And they said

to him, Where wilt thou that we make ready? [10]And he said to them, Behold, on your entering into the city, there will meet you a man carrying a jar of water: follow him into the house into which he enters, [11]and you shall say to the master of the house, The Teacher says to thee, Where is the lodging-place, where I may eat the passover with my disciples. [12]And that [person] will show you a large upper-room furnished: there make ready. [13]And they went and found as he had told them, and they made ready the passover.

[14]And when the hour arrived, he reclined at table, and the apostles with him. [15]And he said to them, I very much desired to eat this passover with you before I suffered. [16]For I say to you that I in no wise eat of it more, until it be fulfilled in the kingdom of God. [17]And receiving a cup he offered thanks, and said, Take this, and distribute among yourselves. [18]For I say to you that henceforward I in no wise drink of the product of the vine, until the kingdom of God shall have come. [19]And taking a loaf he offered thanks, and broke and gave to them, saying, This is my body, which is given for you: do this, to promote remembrance of me. [20]And the cup in the same manner, after having supped; saying, This cup [is] the new covenant in my blood, which is poured out for you. [21]But behold, the hand of the [one] delivering me up [is] with me on the table. [22]Because the Son of man indeed goes, according to what has been determined: but woe to that man through whom he is delivered up. [23]And they on their part began to inquire among themselves, who of them it really was, that was about to perpetrate this.

[24]And there arose also a rivalry among them, as to which one of them seemed likely to be greater [than the rest]. [25]But he said to them, The kings of the nations domineer over them, and they who exercise authority over them are called benefactors; [26]but not so you: on the contrary, let the greater [one] among you become as the younger, and the leading [one] as the ministering attendant. [27]For which is greater, the [one] reclining at table, or the ministering attendant? Is it not the [one] reclining at table? But I am in the midst of you as the ministering attendant.

[28]And you are they who have continued with me in my trials. [29]And I assign to you, as my Father assigned to me, a kingdom, [30]that you may eat and drink at my table in my kingdom; and you shall sit on thrones judging the twelve tribes of Israel. [31]Simon, Simon, behold, Satan demanded you [all] to sift as the wheat; [32]but I prayed for thee, that thy faith fail not. And do thou, when once returned, strengthen thy brothers. [33]And he said to him, Master, ready am I to go forth with thee both to prison and to death. [34]And he said, I tell thee, Peter, not a cock will crow to-day, until thou shalt have thrice denied having known me.

[35]And he said to them, When I sent you away without purse, and wallet, and sandals, did you lack any thing? [36]And they said, Nothing. And he said to them, But now he that has a purse, let him take [it]; likewise also wallet: and he that has not, let him sell his garment and buy a sword. [37]For I say to you, that this which stands written must be accomplished in me, —

And he was reckoned with the lawless.

For the [matter] in reference to me is even at an end.
[38]And they said, Master, behold, here [are] two swords.
And he said to them, It is enough.

[39]And on coming out he went as usual to the Mount of Olives: and the disciples also followed him.
[40]And on having arrived at the place he said to them, Pray to enter not into trial. [41]And he himself drew away from them about a stone's throw, and bowing his knees prayed, [42]saying, Father, if thou art willing to bear away this cup from me! Nevertheless not my will, but thine, come to pass! [43]And there appeared to him an angel from heaven, strengthening him.
[44]And being in agony he prayed more intensely; and his sweat became as big drops of blood falling down on the ground. [45]And, having risen from prayer, on coming to the disciples he found them asleep, from sorrow; [46]and he said to them, Why sleep you? Rise up and pray, that you enter not into trial.

[47]While he was yet speaking, behold, a crowd! and he who was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him.
[48]And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss? [49]And those about him perceiving what was to be, said, Master, shall we smite with sword? [50]And a certain one of them smote the high-priest's servant, and took off his right ear.
[51]And Jesus answering said, Suffer as far as this; and touching the ear he healed it. [52]And said Jesus to the chief priests and commandants of the temple,

and elders, who presented themselves before him, Have you come out, as against a robber, with swords and bludgeons? [53]While I was daily with you in the temple you did not stretch out your hands upon me. But this is your hour, and the authority of the darkness.

[54]And having arrested they led him away, and conducted [him] into the house of the high-priest; and Peter followed at a distance. [55]And after they had kindled a fire in the midst of the court, and sat down together, Peter sat down among them. [56]And a certain servant-girl, seeing him seated at the blaze, and gazing at him, said, This [man], too, was with him. [57]But he denied him, saying, I do not know him, woman. [58]And after a little while another [person] seeing him said, Thou, too, art of them. But Peter said, Man, I am not. [59]And about one hour having elapsed, some one else protested, saying, Of a truth this [man], too, was with him; for he is also a Galilean. [60]But Peter said, Man, I know not what thou art saying. And instantly, while he was yet speaking, a cock crowed, [61]and the Master turning looked on Peter; and Peter remembered the word of the Master, how he said to him, Before a cock crows to-day, thou wilt deny me thrice. [62]And, coming forth outside, he wept bitterly.

[63]And the men who held him in custody proceeded to mock him, having beaten [him]; [64]and, blindfolding they asked him saying, Prophesy, who is it that struck thee? [65]And many other things in their railing they said against him.

[66]And when it became day, the eldership of the

people, both chief priests and scribes, assembled, and led him away to their Sanhedrim, saying, If thou art the Christ, tell us. [67]And he said to them, If I should tell you, you would not believe at all; [68]and, if I should ask a question, you would not answer. [69]But henceforward will the Son of man be seated at the right hand of the power of God. [70]And they all said, Art thou then the Son of God? And he said to them, You say that I am. [71]And they said, Why have we further need of testimony? For we ourselves heard from his [own] mouth.

XXIII.

[1]And the whole multitude of them rising up led him to Pilate. [2]And they began to accuse him, saying, This [man] we found perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king. [3]And Pilate asked him, saying, Art thou the king of the Jews? And he answering him said, Thou sayest [it]. [4]And Pilate said to the chief priests and the crowds, I find nothing criminal in this man. [5]But they were urgent, saying, He agitates the people, teaching throughout all Judæa, and, commencing from Galilee, [proceeding] as far as here.

[6]Now Pilate, on hearing of Galilee, asked if the man was a Galilean; [7]and finding out that he was from Herod's jurisdiction, he sent him up to Herod; [the latter] being himself also in Jerusalem in these days. [8]And Herod on seeing Jesus was exceedingly glad; for he was for a long time wishing to see him, on

account of hearing about him, and was hoping to see some sign occurring by him. [9] And he put quite a number of questions to him; but he on his part answered him nothing. [10] And the chief priests and the scribes stood with intense eagerness accusing him. [11] And Herod also, after having, together with his armed men, set him at nought and mocked [him], threw about [him] a gorgeous robe, and sent him back to Pilate. [12] And both Herod and Pilate became friends on this very day with each other: for previously they were in mutual hostility.

[13] And Pilate, having summoned the chief priests and the rulers and the people, [14] said to them, You brought this man to me as a perverter of the people; and behold, I on my part, having examined him before you, found in this man nothing criminal in respect to the things you allege against him. [15] But not even did Herod; for he sent him back to us. And lo, nothing worthy of death has been done by him. [16] Having therefore chastised, I will release him. [18] And they raised a shout, — the whole multitude together, — saying, Away with this [man], and release to us Barabbas! — [19] who on account of a certain sedition arisen in the city, and murder, had been put in the prison. [20] And again Pilate addressed [them], wishing to release Jesus. [21] But they called out thereon, saying, Crucify, crucify him! [22] And he a third time spoke to them, For what evil had this [man] done? No capital offense found I in him; having therefore chastised, I will release him. [23] But they insisted with loud voices, demanding that he be crucified: and their voices prevailed. [24] And Pilate decided thereon that their

demand be carried into execution. [25]And he released the [one] thrown into prison on account of sedition and murder, whom they demanded; but Jesus he delivered up to their will.

[26]And as they led him away, they laid hold of a certain Simon, a Cyrenian, coming from [the] country, and put on him the cross to bear after Jesus. [27]And there followed him a great multitude of the people, and of women who were smiting themselves and lamenting him. [28]But turning to them Jesus said, Daughters of Jerusalem! weep not for me; but weep for yourselves, and for your children. [29]Because lo, days are coming in which they will say, Happy the barren, and the wombs that never bore, and breasts that had not nursed! [30]Then will they begin to say to the mountains, Fall on us! and to the hills, Cover us! [31]Because if they do these things in [the case of] the green tree, what would take place in the dry? [32]And there were also led with him two others, malefactors, to be executed.

[33]And when they came to the place which was called Skull, they there crucified him; and the malefactors, one on the right and the other on the left. [34]And Jesus said, Father, forgive them; for they know not what they are doing. And, dividing his garments, they cast lots [for them]. [35]And the people stood looking on; and the rulers kept casting their sneers, saying, Others he saved, let him save himself, if this [man] is the Christ, the Chosen [one] of God. [36]And the soldiers also made sport of him, coming to [him], offering him sour wine, [37]and saying, If thou art the king of the Jews, save thyself. [38]And there was also

an inscription over him, THE KING OF THE JEWS, THIS.

39 And one of the suspended malefactors railed at him, Art not thou the Christ? Save thyself and us! 40 But the other answering rebuked him and said, Hast not thou even fear of God, because thou art under the same sentence? 41 And we indeed justly; for we are receiving the proper deserts for what we did: but this man did nothing amiss. 42 And he said, Jesus, remember me, whenever thou shouldst come in thy kingdom. 43 And he said to him, Verily I say to thee, to-day thou shalt be with me in Paradise.

44 And it was already about [the] sixth hour, and there came on a darkness over all the land until [the] ninth hour, 45 the sun being in eclipse, and the vail of the temple was rent in the middle. 46 And calling out with a loud voice, Jesus said, Father, into thy hands I commit my spirit: and having said this, he expired. 47 And the centurion on seeing the event glorified God, saying, Really this man was a righteous [man]. 48 And all the crowds present at this sight, having viewed the transactions, smiting their breasts returned. 49 And all his acquaintances stood at a distance, also women who followed him from Galilee, viewing these things.

50 And behold, a man from Arimathæa, a city of the Jews, Joseph by name, being a councillor, and a good and righteous man (51 he had not assented to their counsel and deed), who was expecting the kingdom of God,— 52 this [man] coming to Pilate asked for the body of

Jesus. 53And having taken [it] down he wrapped it in linen, and laid him in a rock-hewn tomb where no one had ever yet been laid. 54And it was Preparation-day: and Sabbath was dawning.

55And women, who had accompanied him out of Galilee, followed after, and beheld the tomb and how his body was laid; 56and returning got in readiness aromatics and ointments. And they rested during the Sabbath, according to the commandment.

XXIV.

1But on the first [day] of the week, at day-break, they came to the tomb, bringing the aromatics which they had got in readiness. 2And they found the stone rolled away from the tomb, 3and having gone in found not the body of the Lord Jesus. 4And it came to pass, in their perplexity about this, behold also two men stood by them in dazzling apparel, 5and on their becoming afraid, and bending their faces to the ground, said to them, Why seek you the living [one] amid the dead? 6He is not here, but had risen. Remember how he spoke to you, while he was yet in Galilee, 7saying that the Son of man must be delivered up into the hands of sinners, and be crucified, and on the third day arise. 8And they remembered his words; 9and, returning from the tomb, they reported all these things to the eleven, and to all the rest. 10And they were the Magdalene Mary, and Joanna, and Mary the [mother] of James: and the rest of the women with them told these things to the apos-

tles. [11]And these words seemed in their view as idle talk, and they disbelieved them. [12]But Peter rising up ran to the tomb, and, stooping down, he sees the linen clothes laid by themselves: and he departed to his home, wondering at the event.

[13]And lo, two of them were proceeding on this very day to a village, the name of which was Emmaus, about sixty furlongs distant from Jerusalem; [14]and they themselves were conversing with one another about all these events. [15]And it came to pass, while they were conversing and questioning, [that] also Jesus himself, having drawn near, went in company with them. [16]And their eyes were holden, so that they did not recognize him. [17]And he said to them, What [are] these words which you are exchanging with one another, as you walk? And they stopped, with a sad countenance. [18]And one, whose name was Kleopas, answering said to him, Sojournest thou alone in Jerusalem, and didst not know the transactions in it in these days? [19]And he said to them, Of what kind? And they said to him, Those concerning Jesus, the Nazarene, who became a prophet mighty in work and word before God and all the people — [20]how that both our chief priests and rulers delivered him up to sentence of death, and crucified him. [21]But we were hoping that he himself was the [one] about to redeem Israel. Nay indeed, even with all these, this is a third day with him since these things occurred. [22]Nay further, certain women from among us put us into excitement, by having been early at the tomb; [23]and not finding his body, they came saying that they had even seen a vision of angels, who affirm that he is

alive. [24]And some of those with us went away to the tomb, and found it [to be] just as even the women had said: but him they saw not.

[25]And he himself said to them, O unthinking, and slow with the heart to believe in all that the prophets had spoken! [26]Was it not necessary that the Christ should suffer these things, and enter into his glory? [27]And commencing from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

[28]And they had come near to the village whither they were going, and he himself assumed to go farther. [29]And they constrained him, saying, Stay with us, because it is towards evening, and the day has already declined. And he went in to stay with them. [30]And it came to pass that, as he reclined at table with them, having taken the bread he invoked a blessing, and broke, and thereupon gave to them. [31]And their eyes were thoroughly opened, and they recognized him, and he himself disappeared from them. [32]And they said one to another, Did not our heart burn in us as he spoke to us on the way, as he clearly opened to us the Scriptures? [33]And, rising up that very hour, they returned to Jerusalem, and found assembled the eleven and those with them, [34]saying, The Master had really risen, and been seen by Simon. [35]And they themselves narrated the [events] on the way, and how he became known to them in the breaking of the bread.

[36]And, while they were speaking these things, he himself stood in the midst of them. [37]And becoming dismayed and terrified, they supposed that they were

viewing a spirit. [38]And he said to them, Why are you troubled, and on what account do questionings arise in your heart? [39]See my hands and my feet, that it is I myself. Feel me and see; because a spirit has not flesh and bones, as you see me having. [41]And while they still disbelieved from joy, and were wondering, he said to them, Have you any thing eatable here? [42]And they gave him part of a broiled fish. [43]And he took and ate before them.

[44]And he said to them, These are my words, which I spoke to you being still with you, that all the things written in the Law of Moses, and Prophets, and Psalms, concerning me, must be fulfilled. [45]Then he thoroughly opened their mind to understand the Scriptures, [46]and said to them, Thus it stands written, that the Christ should suffer, and rise up from [the] dead the third day, [47]and that on [the authority of] his name repentance for remission of sins be proclaimed to all the nations, commencing from Jerusalem. [48]You [are] witnesses of these things. [49]And lo, I send forth the promise of my Father to you. And do you abide in the city, until you shall have become clothed from on high with power.

[50]And he led them out as far as to Bethany; and lifting up his hands he blessed them. [51]And it came to pass that, while he was blessing them, he parted from them, and was borne up into heaven. [52]And they themselves worshipped him and returned to Jerusalem with great joy; [53]and were continually in the temple, praising God.

ACCORDING TO JOHN.

I. 1–18.

[1] In [the] beginning was the Word, and the Word was with God, and God was the Word. [2] This was in [the] beginning with God. [3] All things through it arose into being, and without it arose not even one thing which has arisen. [4] In it is Life, and the Life was the Light of men. [5] And the Light shines on, in the Darkness; and the Darkness did not apprehend it.

[6] There arose a man, sent from God, whose name was John. [7] This [man] came for testimony, to bear testimony concerning the Light, that all should believe through him. [8] He was not the Light, but [came] to bear testimony concerning the Light.

[9] It was the true Light, which gives light to every man coming into the world. [10] It was in the world, and the world through it arose into being, and the world knew it not. [11] It came to its own peculiar [home], and its own peculiar [people] received it not. [12] But as many as received it, to them it gave authority to become children of God,—to those believing

on its name; [18]who not of [particular] race, nor of will of flesh, nor of will of man, but of God, were born.

[14]And the Word became flesh, and tabernacled among us — and we beheld his glory, a glory as of an only-begotten [proceeding] from [the presence of] a father — full of grace and truth. [15]John testifies concerning him and exclaims, saying, This was [he] of whom I said, He who comes after me has come to be before me, because he was my superior. [16]Because out of his fulness we all received, even grace succeeding grace. [17]Because the Law was given through Moses: the Grace and the Truth arose through Jesus Christ. [18]No one has ever seen God: the only-begotten Son, who is upon the bosom of the Father, he declared [Him].

I. 19–51.

[19]And this is the testimony of John, when the Jews of Jerusalem sent priests and Levites to ask him, Who art thou? [20]And he confessed and denied not; and confessed, I am not the Christ. [21]And they asked him, What then? Art thou Elijah? He says, I am not. Art thou the Prophet? And he answered, No. [22]They said therefore to him, Who art thou? that we may give an answer to those having sent us. What sayest thou about thyself? [23]He said, I [am]

> A Crier's voice in the Desert, —
> Make straight the way of [the] Lord!

as said Isaiah the prophet. [24]And [some of those] sent

were of the Pharisees; [25]and they asked him and said to him, Why then dost thou baptize, if thou art not the Christ, nor Elijah, nor the Prophet? [26]John answered them, saying, I baptize in water. In the midst of you stands [one] whom you know not— [27]he who comes after me — the thong of whose sandal I am not fit to untie.

[28]These things took place in Bethany beyond the Jordan, where John was baptizing.

[29]The next day, he beholds Jesus coming to him, and says, See! the Lamb of God, that takes away the sin of the world! [30]This is [he] in behalf of whom I said, After me comes a man who has come to be before me, because he was my superior. [31]And I did not know him; but that he might be made manifest to Israel, for this came I baptizing in water. [32]And John bore testimony, saying, I have beheld the Spirit descending as a dove out of [the] sky, and it remained on him. [33]And I did not know him: but He who sent me to baptize in water, He said to me, Upon whomsoever thou see the Spirit descending, and remaining on him, this is he who baptizes in [the] Holy Spirit. [34]And I have seen, and have borne testimony, that this is the Son of God.

[35]The next day, John was again standing, and two of his disciples; [36]and, looking at Jesus as he walked, he says, See! the Lamb of God! [37]The two disciples heard him as he spoke, and they followed Jesus. [38]Jesus, turning round and seeing them following, says to them, What are you seeking? And they

said to him, Rabbi — that is to say, being interpreted, Teacher — where art thou staying? [39] He says to them, Come, and you shall see. They accordingly came and saw where he was staying, and they stayed with him that day: it was about [the] tenth hour. [40] Andrew, the brother of Simon Peter, was one of the two who heard from John and followed him: [41] this [Andrew] first finds his own brother Simon, and says to him, We have found the Messiah — that is, interpreted, Christ [*i.e.* Anointed]. [42] He led him to Jesus. Looking at him Jesus said, Thou art Simon, the son of John; thou shalt be called Kephas — which is interpreted Peter [*i.e.* a Stone].

[43] The next day, he wished to depart into Galilee, and he finds Philip; and says Jesus to him, Follow me. [44] Now Philip was from Bethsaïda, of the city of Andrew and Peter. [45] Philip finds Nathanael and says to him, [Him] of whom Moses in the Law wrote, and the Prophets, we have found — Jesus, son of Joseph, who is from Nazareth. [46] Said Nathanael to him, Can there be any thing good out of Nazareth? Says Philip to him, Come and see. [47] Jesus saw Nathanael coming to him, and he says of him, See! an Israelite in very truth, in whom is no guile! [48] Says Nathanael to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. [49] Nathanael answered him, Rabbi, thou art the Son of God, thou art King of Israel. [50] Jesus answered and said to him, Because I told thee that I saw thee underneath the fig-tree, believest thou? Thou wilt see greater

things than these. [51]And he says to him, Verily, verily I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.

II.

[1]And on the third day, a wedding took place in Cana of Galilee, and the mother of Jesus was there. [2]And Jesus also was invited, and his disciples, to the wedding. [3]And wine having fallen short, the mother of Jesus says to him, They have no wine. [4]Says Jesus to her, What hast thou to do with me, woman? Not yet had my hour come. [5]Says his mother to the attendants, Whatever he may say to you, do. [6]Now there were set there six stone water-jars, according to the Jews' [custom of] purification, containing two or three amphoræ apiece. [7]Says Jesus to them, Fill the jars with water. And they filled them to the brim. [8]And he says to them, Draw now, and bear to the master of the feast. And they bore [it]. [9]And as the master of the feast tasted the water become wine, and knew not whence it was, — but the attendants knew, who drew the water, — the master of the feast calls the bridegroom [10]and says to him, Every man first puts on the choice wine, and, whenever they become drunken, the inferior: thou hast kept the choice wine until now.

[11]This commencement of the signs did Jesus make in Cana of Galilee, and manifested his glory, and his disciples believed on him. [12]After this he went down to Kapharnaum, himself, and his mother, and his

brothers, and his disciples; and they remained there not many days.

[13]And the Passover of the Jews was near, and Jesus went up to Jerusalem. [14]And he found, in the temple, those selling cattle and sheep and doves, and the brokers sitting; [15]and, having made a whip of rush-cords, he drove all out of the temple, both the sheep and the cattle, and spilled the brokers' coin, and overturned the tables, [16]and said to those selling the doves, Take these things hence: make not the house of my Father a house of traffic. [17]His disciples remembered that it stands written,

The zeal for thy House will consume me.

[18]The Jews therefore answered and said to him, What sign showest thou to us, [seeing] that thou doest these things? [19]Jesus answered and said to them, Demolish this sanctuary, and I will raise it in three days. [20]Said the Jews therefore, This Sanctuary was built in forty-six years; and wilt thou raise it in three days? [21]But he spoke of the sanctuary of his body. [22]When accordingly he had risen from [the] dead, his disciples remembered that he said this; and they believed the Scripture, and the word which Jesus had spoken.

[23]And while he was in Jerusalem, at the Passover, at the feast, many believed on his name, beholding his signs which he wrought. [24]But Jesus on his part did not trust himself to them, because he knew all, [25]and because he had no need that any one should bear testimony of man; for he himself knew what was in man.

III.

[1]Now there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. [2]This [man] came to him by night, and said to him, Rabbi, we know that thou hast come, a teacher, from God; for no one can do these signs which thou art doing, unless God be with him. [3]Jesus answered and said to him, Verily, verily I say to thee, unless one be born from above, he cannot perceive the kingdom of God. [4]Says Nicodemus to him, How can a man be born when he is old? Can he a second time enter into his mother's womb and be born? [5]Jesus answered, Verily, verily I say to thee, unless one be born of water and Spirit, he cannot enter into the kingdom of God. [6]That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. [7]Do not wonder that I said to thee, You must be born from above. [8]The wind blows where it will, and thou hearest the sound thereof, but knowest not whence it comes, and where it goes: so is every one who has been born of the Spirit. [9]Nicodemus answered and said to him, How can these things come to pass?

[10]Jesus answered and said to him, Art thou the teacher of Israel, and knowest not these things? [11]Verily, verily I say to thee, that we are speaking of what we know, and bearing testimony of what we have seen; and our testimony you do not receive. [12]If I told you the earthly [obvious] things and you believe not, how, if I should tell you the heavenly, will you believe? [13]And no one has ascended into heaven but he who descended out of heaven, the Son of man

who is in heaven. [14]And as Moses lifted up the serpent in the Desert, so must the Son of man be lifted up, [15]that every one who believes in him may have eternal life. [16]For God so greatly loved the world that he gave the only-begotten Son, that every one who believes on him should not perish, but have eternal life. [17]For God sent not the Son into the world to judge the world, but that the world be saved through him. [18]He who believes on him is not judged; he who believes not has already been judged, because he has not believed on the name of the only-begotten Son of God. [19]And this is the judgment, that the Light has come into the world, and men loved the Darkness rather than the Light: for their deeds were evil. [20]For every one who commits base [deeds] hates the Light, and does not come to the Light, lest his deeds be reproved. [21]But he who practises the truth comes to the Light, in order that his deeds may become manifest, that they have been wrought in God.

[22]Afterwards, came Jesus and his disciples into the Judæan district; and he spent some time with them there, and baptized. [23]Now John also was baptizing in Ænon, near Salim, because many fountains of water were there, and [people] were arriving and were baptized: [24]for not yet was John thrown into the prison. [25]Thereupon arose from among John's disciples a discussion with a Jew about purification. [26]And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne testimony, see! this [one] baptizes, and all are coming to him! [27]John answered and said, No man

can receive any thing unless it have been given him out of heaven. [28] You yourselves bear me witness that I said, I am not the Christ, but that I have been sent before him. [29] He who has the bride is bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy on account of the bridegroom's voice. This my joy has therefore been made full. [30] He must increase, but I must decrease. [31] He who comes from above is over all; he who is of earthly origin is of the earthly nature, and speaks of the earth. He who comes of heavenly origin [32] testifies of what he has seen, and had heard, and his testimony no one receives. [33] He, who received his testimony, had set his seal that God is true. [34] For he, whom God sent, speaks the words of God; for not by measure does He give the Spirit. [35] The Father loves the Son, and has given all things [to be] in his hand. [36] He who believes on the Son has eternal life: he who disobeys the Son shall not see life, but the wrath of God abides on him.

IV.

[1] When therefore Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John — [2] although indeed Jesus himself did not baptize, but his disciples — [3] he left Judæa and went again into Galilee. [4] And he was obliged to pass through Samaria. [5] Accordingly he comes to a city of Samaria called Sychar, near the tract of land which Jacob gave to his son Joseph. [6] And Jacob's well was there. Jesus therefore having become fatigued by the

journey, was accordingly sitting by the well. It was about [the] sixth hour.

7 There comes a woman of Samaria to draw water. Says Jesus to her, Give me to drink. — 8 For his disciples had gone away into the city to buy provisions. — 9 Says the Samaritan woman to him, How dost thou, being a Jew, ask drink from me, being a Samaritan woman? (For Jews hold no intercourse with Samaritans.) 10 Jesus answered and said to her, If thou hadst known the gift of God, and who it is that says to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. 11 Says the woman to him, Sir, both hast thou not a bucket, and the well is deep: whence hast thou the living water? 12 Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his droves? 13 Jesus answered and said to her, Every one who drinks of this water will thirst again: 14 but whoever should drink of the water which I will give him will never thirst; but the water which I will give him will become in him a well of water, springing up into eternal life. 15 Says the woman to him, Sir, give me this water, that I thirst not, nor come hither to draw. 16 He says to her, Go, call thy husband, and come hither. 17 The woman answered and said, I have not a husband. Says Jesus to her, Thou saidst well, I have not a husband. 18 For thou hadst had five husbands; and he whom thou now hast is not thy husband. This thou hast spoken true. 19 Says the woman to him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped on this mountain; and you say, that in Jeru-

salem is the place where it is necessary to worship.
[21]Says Jesus to her, Believe me, woman, that an hour
is coming, when neither on this mount nor in Jerusa-
lem will you worship the Father. [22]You worship
what you know not: we worship what we know; be-
cause salvation is of the Jews. [23]But an hour is coming
and now is, when the true worshippers will worship
the Father in spirit and truth: for such is the Father
also seeking as his worshippers. [24]God is a Spirit,
and they who worship must worship in spirit and
truth. [25]Says the woman to him, I know that Mes-
siah is coming (the Christ [so] called): whenever
he should come, he will tell us every thing. [26]Says
Jesus to her, I who speak to thee am [he]. [27]And
upon this came his disciples, and wondered that he
was talking with a woman. Yet no one said, What
art thou seeking, or, Why art thou talking with her?
[28]The woman thereupon left her water-jar and went
away into the city, and says to the men, [29]Come, see
a man who told me all that I had done. Is this per-
chance the Christ? [30]They came out of the city, and
continued coming to him.

[31]In the mean time the disciples were asking him,
saying, Rabbi, eat. [32]But he said to them, I have food
to eat which you know not of. [33]Said the disciples
therefore to one another, Did any one bring him [any
thing] to eat? [34]Says Jesus to them, My meat is,
to do the will of Him who sent me, and to finish his
work. [35]Say you not, It is four months more, and the
harvest comes? Lo, I say to you, lift up your eyes
and view the fields, that they are white for harvest.
[36]Already is the reaper receiving wages, and gathering

fruit unto eternal life, that both the sower and the reaper may rejoice together. [37]For herein is the saying true, that one is the sower, and another the reaper. [38]I have sent you to reap that whereon you have not toiled: others have toiled, and you have entered into their toil.

[39]And many of the Samaritans of that city believed on him on account of the word of the woman testifying, He told me all that I had done. [40]When therefore the Samaritans came to him, they asked him to tarry with them; and he tarried there two days. [41]And many more believed on account of his [own] word, [42]and said to the woman, No longer because of thy report do we believe; for we ourselves have heard [him], and we know that this is truly the Saviour of the world.

[43]And after the two days, he departed thence into Galilee. ([44]For Jesus himself had testified, that a prophet has not honor in his own father-land.) [45]When accordingly he came into Galilee, the Galilæans welcomed him, having seen all that he did in Jerusalem, at the feast: for they themselves also went to the feast. [46]He therefore came again into Cana of Galilee, where he had made the water wine.

And there was a certain officer of the king's army, whose son was sick, in Kapharnaum. [47]This [person], having heard that Jesus had come out of Judæa into Galilee, went to him, and asked that he would come down and heal his son; for he was at the point of death. [48]Said Jesus therefore to him, Unless you

see signs and wonders, you would not at all believe.
49 Says the king's officer to him, Sir, come down before
my child die. 50 Says Jesus to him, Go thy way; thy
son lives. The man believed the word which Jesus
spoke to him, and went his way. 51 And already, as
he was going down, the servants met him, and brought
word that his boy was living. 52 He therefore inquired
of them the hour in which he grew better. There-
upon they said to him, Yesterday, at the seventh hour,
the fever left him. 53 The father therefore knew, that
[it was] on that hour in which Jesus said to him, Thy
son lives. And he himself believed, and his whole
household. 54 This again, a second sign, wrought
Jesus, on having come out of Judæa into Galilee.

V.

1 AFTERWARDS there was a feast of the Jews, and
Jesus went up to Jerusalem. 2 Now there is in Jeru-
salem, by the sheep-gate, a pool, which in Hebrew is
called Bethzatha, having five porches. 3 In these were
lying a multitude of the infirm, blind, lame, withered.
5 And a certain man was there, having passed thirty-
eight years in his infirmity. 6 Jesus, on seeing this
[man] as he lay, and knowing that he had already
passed a long time [thus], says to him, Dost thou
wish to become well? 7 The infirm man answered
him, Sir, I have no man, whenever the water should
become troubled, to cast me into the pool; but while
I am coming, another goes down before me. 8 Says
Jesus to him, Rise, take up thy bed and walk. 9 And
immediately the man became well, and took up his bed
and walked: and it was Sabbath on that day. 10 The

Jews therefore said to the [man] cured, It is Sabbath, and it is not allowable for thee to take up the bed. [11] He answered them, He who made me well, that [man] said to me, Take up thy bed and walk. [12] They asked him, Who is the man that said to thee, Take up and walk? [13] But the infirm [man] knew not who it was; for Jesus had turned suddenly away, there being a crowd in the place.

[14] Afterwards, Jesus finds him in the temple; and he said to him, See, thou hast become well: sin no more, that nothing worse befall thee. [15] The man went away and said to the Jews, that it was Jesus who made him well. [16] And the Jews persecuted Jesus on this account — that he did these things on Sabbath. [17] But he answered them, My Father is working until even now, and I work. [18] On this account still more did the Jews seek to kill him — that he not only was wont to set aside the Sabbath, but also called God his own Father, making himself equal to God.

[19] Jesus thereupon answered and said to them, Verily, verily I say to you, the Son can do nothing of himself, [nothing] except what he may behold the Father doing; for whatever things He may do, these also the Son in like manner does. [20] For the Father loves the Son, and shows him every thing which He himself is doing; and greater works than these will He show him, that you may wonder. [21] For as the Father raises the dead and makes alive, so also the Son makes alive whom he wishes. [22] For neither does the Father judge any one, but has given the judgment all to the Son, [23] that all may honor the Son as they honor the Father. He who honors not the Son,

honors not the Father who sent him. [24]Verily, verily I say to you, he that hears my word, and believes Him who sent me, has eternal life, and comes not into judgment, but has passed out of death into life. [25]Verily, verily I say to you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they who have heard shall live. [26]For even as the Father has life in Himself, so he gave also to the Son to have life in himself; [27]and He gave him authority to execute judgment, because he is Son of man. [28]Wonder not at this, that an hour is coming, in which all who are in the sepulchres shall hear his voice: [29]and they shall proceed forth — they who did what was good, unto resurrection to life; they who practised what was base, unto resurrection to judgment. [30]I can of myself do nothing; as I hear I judge: and my judgment is just, because I seek not my will, but the will of Him who sent me.

[31]If I testify concerning myself, my testimony is not valid; [32]there is another who testifies concerning me, and you know that the testimony which he testifies concerning me is true. [33]You have sent to John, and he has testified to the truth.

[34]I however do not receive testimony from a man; but I say these things in order that you might be saved. [35]He was the burning and shining lamp, and you were willing to exult for a season in his light.

[36]But I have testimony greater than John's; for the works which the Father has given me, in order that I should accomplish them, these very works, which I

am doing, testify of me, that the Father has sent me.
[37] And the Father who sent me, He has testified of me. Neither his voice have you ever heard, nor his form seen, [38] and his word you have not abiding in you; because him whom He sent, this [one] you believe not. [39] You search the Scriptures, because you think to have in them eternal life; and it is they that testify concerning me. [40] And [yet] you are unwilling to come to me, that you may have life.

[41] Applause from men I receive not; [42] but I know you, that you have not the love of God in yourselves. [43] I have come in the name of my Father, and you receive me not. If another come in his own name, that [one] you will receive. [44] How can you believe, receiving applause from one another, and the applause which is from the only God you seek not?

[45] Think not that I will accuse you to the Father. There is one that accuses you, Moses, on whom you have relied. [46] For if you believed Moses, you would believe me; for concerning me he wrote. [47] But if you believe not his writings, how will you believe my words?

VI.

[1] After these things Jesus went away beyond the Galilæan lake of Tiberias; [2] and there followed him a large crowd, because they saw the signs which he was performing on the infirm. [3] And Jesus went up the mount, and sat there with his disciples: [4] and the Passover, the feast of the Jews, was near. [5] Jesus

therefore, lifting up his eyes, and perceiving that a large crowd was coming to him, says to Philip, Whence should we buy loaves, that these may eat? [6]And this he said, trying him; for he himself knew what he was about to do. [7]Philip answers him, Two hundred denarii worth of loaves are insufficient for them, that each may receive a little. [8]One of his disciples, Andrew, the brother of Simon Peter, says to him, [9]There is a lad here, who has five barley loaves, and two fishes; but what are these among so many [persons]? [10]Said Jesus, Make the men recline. Now there was much grass in the place. Accordingly the men reclined, about five thousand in number. [11]Jesus thereupon took the loaves, and offered thanks, and gave to those who were reclining; in like manner also as much as they wished of the fishes. [12]And when they were filled, he says to his disciples, Gather up the broken pieces remaining over, that nothing be lost. [13]They thereupon gathered [them] up, and filled twelve hand-baskets with broken pieces of the five barley loaves, which remained over to those who had eaten.

[14]The men therefore, having seen the sign which he wrought, said, This is truly the Prophet, who was coming into the world. [15]Thereupon Jesus, aware that they were about to come and seize him, to make a king [of him], flees again to the mount, himself alone.

[16]And when evening came, his disciples went down to the lake, [17]and having gone on board a boat were crossing the lake to Kapharnaum. And the darkness had overtaken them, and Jesus had not yet come to

them ; [18] and the lake was growing rough, a heavy wind blowing. [19] Having accordingly rowed about twenty-five or thirty furlongs, they discern Jesus walking on the lake, and nearing the boat ; and they were afraid. [20] But he says to them, It is I ; be not afraid. [21] They therefore gladly took him into the boat, and immediately the boat arrived at the land to which they were going.

[22] The next day, the crowd that stood on the other side of the lake, noticed that no other small boat was there except one, and that Jesus did not enter into the boat along with his disciples, but [that] his disciples went away alone — [23] other small boats however came from Tiberias, near the place where they ate the bread, after the Master gave thanks. [24] When therefore the crowd saw that Jesus was not there, nor his disciples, they themselves went on board the small boats, and came to Kapharnaum, seeking Jesus. [25] And having found him on the other side of the lake, they said to him, Rabbi, when didst thou arrive here?

[26] Jesus answered them and said, Verily, verily I say to you, You seek me not because you saw signs, but because you ate of the loaves and were satisfied. [27] Work, not for the food that perishes, but for the food that endures unto eternal life, which the Son of man gives to you ; for upon this [one] the Father, God, had set his seal. [28] They therefore said to him, What are we to do, to work the works of God? [29] Jesus answered and said to them, This is the work of God, that you are to believe on whom He sent. [30] Thereupon they said to him, What doest thou on thy part for a sign, that we might see and believe thee? What

dost thou work? [31]Our fathers eat the manna in the Desert, as it stands written, —

Bread out of heaven he gave them to eat.

[32]Therefore said Jesus to them, Verily, verily I say to you, not Moses has given you the bread out of heaven, but my Father gives you the bread out of heaven — the true [bread]. [33]For God's bread is that which comes down out of heaven, and gives life to the world. [34]Thereupon they said to him, Master, always give us this bread.

[35]Said Jesus to them, I am the bread of life: he who comes to me would in no wise hunger, and he who believes on me will in no wise ever thirst. [36]But I said to you, that you both have seen, and do not believe. [37]All that the Father gives to me will come to me, and him who comes to me I will in no wise cast out; [38]because I have come down from heaven not that I should do my will, but the will of Him who sent me. [39]And this is the will of Him who sent me, that, in respect to all which He has given me, I should not lose [any thing] of it, but raise it up in the last day. [40]For this is the will of my Father, that every one who beholds the Son and believes on him may have eternal life; and I will raise him up in the last day.

[41]The Jews thereupon began to murmur about him, because he said, I am the bread that came down out of heaven; [42]and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How now says this [man], I have come down out of heaven?

43 Jesus answered and said to them, Murmur not one with another. 44 No one is able to come to me, unless the Father who sent me draw him: and I will raise him up in the last day. 45 It stands written in the prophets,

And they shall all be taught by God.

Every one, who has heard and learned from the Father, comes to me. 46 Not that any one has seen the Father, but he who is from God — this [one] has seen the Father. 47 Verily, verily I say to you, he who believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the Desert, and died. 50 This is the bread which comes down out of heaven, in order that one should eat of it and not die. 51 I am the living bread that came down out of heaven: if any one eat of my bread, he will live for ever; and the bread also, which I will give for the world's life, is my flesh.

52 Thereupon the Jews contended with one another, saying, How can this [man] give us his flesh to eat? 53 Jesus therefore said to them, Verily, verily I say to you, unless you eat the flesh of the Son of man, and drink his blood, you have not life in yourselves. 54 He who eats my flesh, and drinks my blood, has eternal life; and I will raise him up, the last day. 55 For my flesh is true meat, and my blood is true drink. 56 He who eats my flesh, and drinks my blood, abides in me, and I in him. 57 As the living Father sent me, and I live owing to the Father; he also who eats me, even that [man] will live owing to me. 58 This is the bread which came down out of heaven: not as the

fathers ate and died, — he who eats this bread will live for ever.

59 These things he said, teaching in the synagogue in Kapharnaum. 60 Many therefore of his disciples said on hearing [it], This is a hard speech; who can hear it? 61 But Jesus knowing in himself that his disciples were murmuring about this, said to them, Does this offend you? 62 If then you may behold the Son of man ascending where he was before — ! 63 It is the Spirit which makes alive; the flesh avails not any thing: the words which I have spoken to you are Spirit and are life. 64 But there are some of you who do not believe. (For Jesus knew from the beginning who were they that believed not, and who was the [one] to deliver him up. 65 And he said, —) For this reason I have told you, that no one can come to me unless it have been given him of the Father.

66 From this [time], many of his disciples went back, and walked with him no more. 67 Therefore said Jesus to the twelve, Do you, too, wish to go away? 68 Simon Peter answered him, Master, to whom shall we go? Words of eternal life hast thou. 69 And we have believed and known, that thou art the Holy One of God. 70 Jesus answered them, Chose not I you, the twelve? and one of you is a devil. 71 Now he spoke of Judas, [son] of Simon Iscariot; for this [same] was about to deliver him up, being one of the twelve.

VII.

1 After these things Jesus walked in Galilee; for he would not walk in Judæa, because the Jews were seeking to kill him. 2 And the Jews' feast of the

Tabernacles was near. [3]His brothers therefore said to him, Remove hence, and go into Judæa, [so] that thy disciples also shall view thy works which thou art doing. [4]For no one does any thing in secret, and himself seeks to act with frankness. If thou doest these things, manifest thyself to the world. ([5]For not even did his brothers believe on him.) [6]Says Jesus to them, My time is not yet present, but your time is always ready. [7]The world cannot hate you; but me it hates, because I testify of it that its works are evil. [8]Go you up to the feast. I am not going up to this feast, because my time is not yet completed. [9]Having said these [words], he himself remained in Galilee. [10]But when his brothers had gone up to the feast, then he himself also went up, not openly but in secret.

[11]The Jews therefore sought him at the feast, and they said, Where is that [man]? [12]And there was much murmuring in the crowd concerning him. Some indeed said, He is a good [man]; others said, No, but he misleads the crowd. [13]Nevertheless, no one spoke frankly about him, for fear of the Jews.

[14]But when it was already the middle of the feast, Jesus went up into the temple and commenced teaching. [15]Thereupon the Jews wondered, saying, How is this man acquainted with writings, not having learned. [16]Jesus therefore answered them and said, My teaching is not mine, but his who sent me. [17]If any one wish to do his will, he shall know about the teaching, whether its origin is of God, or I speak from my mere self. [18]He who speaks from his mere self seeks his own glory; but he who seeks the glory of

him who sent him, this [one] is true, and unrighteousness in him there is not. [19]Has not Moses given you the Law? And none of you keeps the Law. Why are you seeking to kill me? [20]The crowd answered, Thou hast a demon. Who seeks to kill thee?

[21]Jesus answered and said to them, One work I did, and you all wonder. [22]Moses has given you the Circumcision for this reason — not because it has its origin of Moses, but of the Fathers: and on a Sabbath you circumcise a man. [23]If a man receives circumcision on a Sabbath, in order that the Law of Moses should not be set aside, are you angry with me because on a Sabbath I made a man entirely sound? [24]Judge not according to outward appearance, but judge righteous judgment.

[25]Thereupon said some of the people of Jerusalem, Is not this [he] whom they are seeking to kill? [26]And see! he speaks boldly, and they say nothing to him. Did the rulers perchance know truly, that this is the Christ? [27]But as to this [man], we know whence he is; and whenever the Christ may come, no one knows whence he is. [28]Thereupon exclaimed Jesus, teaching in the temple and saying, You both know me, and know whence I am; and I have not come of myself: but He who sent me is true, whom you know not. [29]I know Him, because I am from Him, and He has sent me. [30]Thereupon they sought to arrest him; and no one thrust the hand on him, because his hour had not yet come. [31]And many of the crowd believed on him, and said, Whenever the Christ should come, will he do more signs than what this man does?

[32]The Pharisees heard the crowd murmuring these things about him, and the chief-priests and the Pharisees sent subordinates to arrest him. [33]Jesus therefore said, A little while longer am I with you, and I go my way to Him who sent me. [34]You will seek me, and not find [me]; and where I am, you cannot come. [35]The Jews thereupon said among themselves, Where is this [man] about to go, that we shall not find him? Is he about to go to the dispersed among the Greeks, and teach the Greeks? [36]What means this word which he said, You will seek me, and not find [me]; and where I am, you cannot come?

[37]And on the last, the great day of the feast, Jesus stood and repeatedly cried, saying, If any one thirst, let him come to me and drink. [38]He who believes on me, as said the Scripture, out of his breast shall flow streams of living water. [39]Now this he said concerning the Spirit, which those believing on him were soon to receive. For not yet was [the] Spirit, because Jesus was not as yet glorified.

[40][Some] of the crowd therefore, on hearing these words, said, This is truly the Prophet. [41]Others said, This is the Christ. Others said, [Not so;] for does the Christ come out of Galilee? [42]Said not the Scripture, that of the offspring of David, and from the village of Bethlehem, where David was, comes the Christ? [43]A division therefore arose in the crowd on account of him: [44]and some of them were wishing to arrest him, but no one thrust the hands on him.

[45]Thereupon the subordinates came to the chief-priests and Pharisees; and said the latter to them, For what reason did you not bring him? [46]The

subordinates answered, Never so spoke a man as this man. [47]The Pharisees answered them, Have you also been misled? [48]Had any one of the rulers believed on him, or of the Pharisees? [49]But this populace, that does not know the Law, are accursed. [50]Says Nicodemus to them — he who had previously come to him, being one of them — [51]Does our Law judge the man except it first hear from him, and know what he is doing? [52]They answered and said to him, Art thou, too, out of Galilee? Search, and see, that a prophet rises not out of Galilee.

[VII. 53—VIII. 1–11.

[53]And each went to his home. VIII. [1]And Jesus went to the Mount of Olives.

[2]And at dawn he was again present at the temple, and all the people came to him, and he sat and taught them. [3]And the scribes and the Pharisees lead to him a woman caught in adultery; and having placed her in [the] midst [4]they say to him, Teacher, this woman was caught committing adultery, in the very act. [5]Now in the Law Moses commanded us that such [women] be stoned; what therefore sayest thou? [6]And this they said, trying him, that they might have [whereof] to accuse him. But Jesus stooping down, proceeded to write with his finger on the ground. [7]And when they continued asking him, raising himself up he said to them, Let the [one] of you without sin be the first to cast the stone at her. [8]And again stooping down he continued writing on the ground. [9]And they having heard, and being convicted by their

conscience, proceeded to go out one by one, beginning from the elders, even to the very last [of them]; and Jesus was left alone, and the woman standing in the midst. [10] And Jesus raising himself up, and observing none but the woman, said to her, Woman, where are those, thy accusers? Had none condemned thee? [11] And she said, None, Master. And said Jesus to her, Neither do I condemn thee. Go, and sin no more.]

VIII. 12–59.

[12] Again therefore spoke Jesus to them, saying, I am the light of the world. He who follows me should not walk in the darkness at all, but shall have the light of life. [13] Thereupon said the Pharisees to him, Thou bearest testimony concerning thyself; thy testimony is not true. [14] Jesus answered and said to them, Even if I bear testimony concerning myself, my testimony is true, because I know whence I came, and whither I go: you know not whence I come, or whither I go. [15] You judge according to the flesh; I judge no one. [16] But even if I on my part judge, my judgment is true, because I am not alone, but I and He who sent me. [17] And in your Law also it stands written, that the testimony of two men is true. [18] I am the [one] bearing testimony concerning myself, and the Father who sent me bears testimony concerning me. [19] Thereupon they said to him, Where is thy Father? Jesus answered, You know neither me, nor my Father. If you knew me, you would know also my Father.

[20] These words he spoke in the treasury, teaching in

the temple; and no one arrested him, because his hour had not yet come.

[21] He therefore again said to them, I go my way, and you will seek me, and in your sin you will die: whither I go, you cannot come. [22] Thereupon said the Jews, Will he kill himself, that he says, Whither I go you cannot come? [23] And he said to them, You are of the [regions] below, I am of the [regions] above; you are of this world, I am not of this world. [24] Therefore I said to you, that you will die in your sins. For unless you believe that I am [he], you will die in your sins. [25] Thereupon they said to him, Who art thou? Said Jesus to them, What at the first I [spoke and] am also speaking to you. [26] I have much to speak and to judge about you. But He who sent me is true, and the things which I heard from Him, these I speak to the world.

[27] They knew not that he was discoursing to them of the Father.

[28] Therefore said Jesus, Whenever you should lift up the Son of man, then you will know that I am [he], and [that] of my mere self I do nothing, but as the Father taught me I speak these things. [29] And He who sent me is with me; He had not left me alone; because I always do the things pleasing to Him.

[30] While he was thus speaking, many believed on him. [31] Jesus thereupon said to the Jews who believed him, If you remain steadfast in my word, you are truly my disciples, [32] and you will know the truth, and the truth will make you free.

[33] They made answer to him, We are offspring of Abraham, and to no one have we ever been slaves:

how sayest thou, You will become free? [34]Jesus answered them, Verily, verily I say to you, that every one who commits sin is a slave of sin; [35]and the slave does not remain in the house for ever: the son remains for ever. [36]If then the Son make you free, you will be really free. [37]I know that you are Abraham's offspring; but you seek to kill me, because my word has no place in you. [38]What I have seen with the Father, I speak; and you therefore, what you heard from your father, do. [39]They answered and said to him, Abraham is our father. Says Jesus to them, If you are children of Abraham, you would be doing the works of Abraham. [40]But you are now seeking to kill me, a man who has spoken to you the truth, which I heard from God. This did not Abraham. [41]You do the works of your father. They said to him, We have not been born of fornication: one Father have we, God.

[42]Said Jesus to them, If God was your Father, you would love me; for I from God came forth, and am here: for neither of my mere self have I come, but He sent me. [43]Why do you not know what I am speaking? Because you cannot hear my word. [44]You are of the father [who is] the Devil, and the desires of your father you willingly do. He was a man-slayer from [the] beginning, and has not stood in the truth, because there is no truth in him. Whenever he may tell the lie, he tells [it] out of what is peculiarly his own; because he is a liar, and his [the liar's] father. [45]But because I speak the truth, you do not believe me. [46]Who of you convicts me of sin? If I speak truth, why do you not believe me? [47]He

that is of God hears the words of God. You do not hear for this reason, that you are not of God.

[48]The Jews answered and said to him, Do we not well say that thou art a Samaritan, and hast a demon? [49]Jesus answered, I have not a demon; but I honor my Father, and you dishonor me. [50]But I am not seeking my glory: there is [One] who seeks [it], and judges. [51]Verily, verily I say to you, if any one keep my word, he should never see death. [52]Said the Jews to him, Now we know that thou hast a demon. Abraham died, and the prophets: and thou sayest, If any one keep my word, he should never taste death. [53]Art thou greater than our father Abraham, who died? And the prophets died. Whom makest thou thyself?

[54]Jesus answered, If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, He is our God: [55]and you have not known Him, but I know Him. And if I should say that I know Him not, I shall be like you, a liar: but I know Him, and I keep his word. [56]Abraham your father rejoiced that he should see my day; and he saw and was glad. [57]The Jews thereupon said to him, Thou art not yet fifty years old; and hast thou seen Abraham? [58]Jesus said to them, Verily, verily I say to you, before Abraham came into being, I am [he]. [59]Thereupon they took up stonės to cast at him: but Jesus screened himself, and came out of the temple.

IX.—X. 21.

[1]And passing on his way, he saw a man blind from birth. [2]And his disciples asked him, saying, Rabbi,

who sinned, this [man] or his parents, that he should be born blind? [3]Jesus answered, Neither this man sinned, nor his parents; but [it was] that the works of God should be made manifest in him. [4]We must work the works of Him who sent us, while it is day: night is coming, when no one can work. [5]Whatever time I may be in the world, I am light of the world.

[6]Having said these [words] he spit on the ground, and made clay of the spittle, and smeared his clay upon the eyes [of the blind man], [7]and said to him, Go, wash in the pool of Siloam (which is interpreted Sent). Thereupon he went and washed, and came seeing. [8]The neighbors therefore, and those formerly observing him, that he was a beggar, said, Is not this he who sits and begs? [9]Some said, This is [he]; others said, No, but he is like him. He said, I am [he]. [10]Thereupon they said to him, How therefore were thy eyes opened? [11]He answered, The man who is called Jesus made clay, and smeared my eyes, and said to me, Go to Siloam, and wash. Thereupon having gone and washed, I received sight. [12]They said to him, Where is that [man]? Says he, I know not.

[13]They lead him to the Pharisees — the once blind [man]. [14]And it was Sabbath on the day in which Jesus made the clay, and opened his eyes. [15]Again therefore the Pharisees also asked him how he received sight. And he said to them, He put clay upon my eyes, and I washed and I see. [16]Thereupon said some of the Pharisees, This man is not from God, because he does not keep the Sabbath. Others said, How can a sinner perform such signs? And there was a division among them.

17They say therefore to the blind man again, What sayest thou of him, because he opened thy eyes? And he said, He is a prophet. 18The Jews therefore did not believe concerning him, that he had been blind and received sight, until they called the parents of him who had received sight; 19and they asked them saying, Is this your son, of whom you say that he was born blind? How then does he see just now? 20His parents answered and said, We know that this is our son, and that he was born blind. 21But how he now sees, we know not; or who opened his eyes, we know not: ask him; he is of age; he will speak for himself. 22These things said his parents, because they were afraid of the Jews; for the Jews had already agreed that if any one should confess him [to be] Christ, he should become excommunicated. 23For this reason his parents said, He is of age; ask him.

24Therefore they a second time called the man who had been blind, and said to him, Give glory to God; we know that this man is a sinner. 25He thereupon answered, Whether he is a sinner I know not; one thing I know, that having been blind I just now see. 26Thereupon they said to him, What did he to thee? 27How opened he thy eyes? He answered them, I already told you, and you did not hear: why do you wish to hear again? Do you, too, wish to become his disciples? 28They railed at him and said, Thou art a disciple of that [man], but we are disciples of Moses. 29We know that God has spoken to Moses; but as for this [person], we know not whence he is. 30The man answered and said to them, Why, herein is the astonishing thing, that you know not whence he is, and

[yet] he opened my eyes! [31]We know that God does not hear sinners; but if any one be a worshipper of God, and do his will, this [one] He hears. [32]Never was it heard, that any one opened eyes of a born-blind [man]. [33]Unless this [person] was from God, he could not do any thing. [34]They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they excommunicated him.

[35]Jesus heard that they had excommunicated him; and finding him he said, Believest thou on the Son of man? [36]He answered and said, And who is he, Master, that I should believe on him? [37]Jesus said to him, Both hast thou seen him, and it is he who is talking with thee. [38]And he said, I believe, Master; and he worshipped him.

[39]And said Jesus, For judgment I came into this world, that those not seeing may see, and those seeing should become blind. [40]Those of the Pharisees who were with him heard this, and said to him, Are we also blind? [41]Said Jesus to them, If you were blind, you would not have sin; but now you say, We see: your sin remains.

X. [1]Verily, verily I say to you, he who does not enter by the door into the sheep-fold, but climbs up another way, — that [one] is a thief and robber. [2]But he who enters by the door, is shepherd of the sheep. [3]To this the porter opens, and the sheep hear his voice, and his own sheep he calls by name, and leads them out. [4]Whenever he shall have put forth all his own, he goes before them, and the sheep follow him, because they know his voice: [5]and a stranger they will not follow at all, but will flee from him, because they know not the voice of strangers.

[6]This parable spoke Jesus to them; but they knew not what it was that he was saying to them.

[7]Therefore said Jesus, Verily, verily I say to you, that I am the door to the sheep. [8]All those who had come [as such], are thieves and robbers; but the sheep did not hear them. [9]I am the door. If any one enter by me, he shall be kept safe, and shall go in and go out, and find pasture. [10]The thief comes not except to steal, and slaughter, and destroy. I came that they may have life, and have [it] in superabundance.

[11]I am the trusty shepherd: the trusty shepherd lays [down] his life for the sheep. [12]But he that is a hireling and not a shepherd, whose own the sheep are not, discerns the wolf coming, and leaves the sheep, and flees; and the wolf snatches them, and scatters the sheep. [13]And the hireling flees because he is a hireling, and does not care about the sheep. [14]I am the trusty shepherd, and know mine, and mine know me, [15]as the Father knows me, and I know the Father; and I lay [down] my life for the sheep.

[16]And I have other sheep, which are not of this fold; those also I must bring, and they will hear my voice, and there will come to be one flock, one shepherd. [17]For this reason the Father loves me, that I lay [down] my life, to receive it again. [18]No one takes it away from me, but I lay it [down] of my own accord. I have authority to lay it [down], and I have authority to receive it again. This command I received from my Father.

[19]There again arose a division among the Jews, on account of these words. [20]And said many of them,

He has a demon, and raves: why do you hear him?
21 Others said, These are not the words of a demoniac.
Can a demon open blind men's eyes?

X. 22–42.

22 And the feast of the Dedication took place at Jerusalem; it was winter; 23 and Jesus was walking in the temple, in Solomon's portico. 24 Thereupon the Jews formed a circle round him, and said to him, How long dost thou keep us in suspense? If thou art the Christ, tell us frankly.

25 Jesus answered them, I told you; and you do not believe. The works which I do in the name of my Father, these bear testimony concerning me. 26 But you believe not, because you do not belong to my sheep.
27 My sheep hear my voice, and I know them, and they follow me; 28 and I give them eternal life, and they should never perish, and no one shall snatch them out of my hand. 29 My Father, in respect to that which He has given me, is a greater [force] than all; and no one can snatch out of the Father's hand. 30 I and the Father are one.

31 The Jews again took up stones, to stone him.
32 Jesus answered them, Many excellent works I showed you from the Father; for what one work among them do you stone me? 33 The Jews answered him, For an excellent work we do not stone thee, but for blasphemy, and because thou, being a man, makest thyself God.

34 Jesus answered them, Does it not stand written in your Law,

I said, You are gods?

[35]If He said [that] those [were] gods, to whom came the word of God — and the Scripture cannot be set aside — [36]do you say of [him] whom the Father consecrated and sent into the world, Thou blasphemest, because I said I am [the] Son of God? [37]If I do not the works of my Father, believe me not. [38]But if I do [them], even if you believe not me, believe the works, in order that you may know, and continue knowing, that the Father [is] in me, and I in the Father. [39]They sought thereupon again to arrest him; and he slipped out of their hands.

[40]And he departed again beyond the Jordan, to the place where John first baptized, and remained there. [41]And many came to him and said, John indeed wrought no sign; but every thing that John said of this [man] was true. [42]And many believed on him there.

XI. 1–53.

[1]Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. [2]And it was [the] Mary who anointed the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. [3]The sisters therefore sent to him, saying, Master, see! he whom thou lovest is sick. [4]And Jesus on hearing [it] said, This sickness is not unto death, but for the glory of God, that the Son of God be glorified thereby.

[5]Now Jesus loved Martha, and her sister, and Lazarus. [6]When therefore he heard that he was sick, he then remained two days in the place in which he was:

[7]then after this, he says to the disciples, Let us go into Judæa again. [8]Say the disciples to him, Rabbi, the Jews were just now seeking to stone thee, and goest thou thither again? [9]Jesus answered, Are there not twelve hours belonging to the day? If any one walk in the day, he does not stumble, because he beholds the light of this world. [10]But if any one walk in the night, he stumbles, because the light is not in him. [11]These things said he; and after this, he says to them, Our friend Lazarus has fallen asleep; but I go to awake him. [12]Thereupon the disciples said to him, Master, if he has fallen asleep, he will recover. [13]Now Jesus had spoken of his death; but they supposed that he was speaking of the repose of sleep. [14]Then said Jesus therefore to them plainly, Lazarus is dead; [15]and on your account, in order that you may believe, I am glad that I was not there. But let us go to him.

[16]Thereupon Thomas, the Twin [so] called, said to his fellow-disciples, Let us ourselves also go, that we die along with him.

[17]Jesus therefore, on coming, found he had already been four days in the tomb. [18]Now Bethany was near Jerusalem, about fifteen furlongs distant. [19]And many of the Jews had come to Martha and Mary and their female friends, to console them for their brother. [20]Martha therefore, when she heard that Jesus was coming, met him; but Mary continued sitting in the house. [21]Thereupon said Martha to Jesus, Master, if thou hadst been here, my brother would not have died. [22]Even now, I know that whatever thou ask of God, God will give thee. [23]Says Jesus to her, Thy brother will arise. [24]Says Martha to him,

I know that he will arise in the resurrection on the last day. [25]Said Jesus to her, I am the resurrection and the life: he who believes on me, even though he should die, will live; [26]and every one who lives and believes on me, would never die. Believest thou this? [27]She says to him, Yes, Master; I have believed [and still believe], that thou art the Christ, the Son of God, who was coming into the world. [28]And on saying this, she departed and called her sister Mary privately, saying, The Teacher is present, and calls for thee. [29]She, as soon as she heard, rises quickly and comes to him.

[30]Now Jesus had not yet come into the village, but was still in the place where Martha met him. [31]The Jews therefore, who were with her in the house, and consoling her, on observing Mary that she arose quickly and went out, followed her, thinking that she goes to the tomb, to weep there. [32]As soon therefore as Mary came where Jesus was, on seeing him she fell at his feet, saying to him, Master, if thou hadst been here, my brother would not have died. [33]Thereupon Jesus, when he saw her weeping, and the Jews weeping who came with her, chided with his [own] spirit, and shook with emotion, [34]and said, Where have you laid him? They say to him, Master, come and see. [35]Jesus wept. [36]Thereupon said the Jews, See, how he loved him! [37]And some of them said, Could not this [person], who opened the eyes of the blind [man], have caused that even this [one] should not die? [38]Jesus thereupon again chiding within himself, comes to the tomb: and it was a cave, and a stone was lying upon it. [39]Says Jesus, Take away the stone. Martha,

the sister of the dead, says to him, Master, he already smells; for he is a fourth day [dead]. [40] Says Jesus to her, Did not I tell thee, that if thou believe, thou wilt see the glory of God?

[41] Thereupon they took away the stone: and Jesus lifted his eyes upward and said, Father, I thank thee, that Thou didst hear me. [42] And I knew that Thou hearest me always; but on account of the crowd that stands by I said [it], that they might believe that Thou didst send me. [43] And on having said this, he cried out with a loud voice, Lazarus, come forth! [44] The dead came forth, bound hand and foot with bandages, and his face was bound round with a handkerchief. Says Jesus to them, Loose him, and let him go.

[45] Thereupon many of the Jews, who came to Mary, and beheld what he did, believed on him; [46] but some of them went away to the Pharisees, and told them what Jesus did. [47] Thereupon the chief priests and the Pharisees assembled a council, and said, What are we doing, that this [man] performs many signs? [48] If we let him thus alone, all will believe on him, and the Romans will come, and take away both our place and nation. [49] And a certain one of them, Kaïaphas, being high priest that year, said to them, You do not know any thing; [50] nor consider that it is expedient for you that one man die for the people, and not the whole nation perish. [51] And this he said not of his mere self, but being high-priest that year he prophesied that Jesus was about to die for the nation; [52] and not for the nation only, but that he might also gather into one the dispersed children of God. [53] From that day therefore they plotted to kill him.

XI. 54 — XII. 50.

54 Jesus therefore no longer continued to walk openly among the Jews, but departed thence into the region near the Desert, to a city called Ephraim, and spent some time there with the disciples.

55 And the Passover of the Jews was near, and many went up to Jerusalem from the region, before the Passover, to purify themselves. 56 Accordingly they sought Jesus, and said one with another, standing in the temple, What think you? that he would not come at all to the feast? 57 The chief priests and the Pharisees moreover had given commands, that if any one should know where he was, he should inform, in order that they might arrest him.

XII. 1 Jesus accordingly, six days before the Passover, came to Bethany, where was Lazarus, whom Jesus raised from [the] dead. 2 Therefore they made for him a supper there, and Martha was serving, and Lazarus was one of those reclining at table with him. 3 Then Mary, having taken a pound of ointment of genuine, costly nard, anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 And says Judas Iscariot, one of his disciples, who was about to deliver him up, 5 Why was this ointment not sold for three hundred denarii, and given to poor [people]? 6 Now he said this, not that he cared for the poor, but because he was a thief, and having the money-bag carried what was put [in it]. 7 Therefore said Jesus, Suffer her to have kept it for the day of my

burial. [8]For the poor you have always with yourselves; but me you have not always.

[9]The large crowd of the Jews accordingly knew that he was there, and they came not on account of Jesus only, but to see Lazarus also, whom he raised from [the] dead. [10]Moreover the chief priests had consulted to kill Lazarus also, [11]because on his account many of the Jews continued to go and believe on Jesus.

[12]On the morrow, a large crowd that had come to the feast, hearing that Jesus was coming into Jerusalem, [13]took the branches of the palm-trees and went forth to meet him, and shouted, Hosanna! Blessed, he who comes in [the] name of [the] LORD — even the king of Israel! [14]And Jesus, having found a young ass, sat on it: as it stands written,

[15]Fear not, daughter of Zion!
Behold, thy king comes,
Sitting on [the] colt of an ass.

[16](These things his disciples knew not at the first; but when Jesus had been glorified, then they remembered that these things were written in relation to him, and [that] they did these things to him.) [17]Thereupon the crowd that was with him began to testify, that he called Lazarus out of the tomb, and raised him from [the] dead. [18]The crowd had also met him for this reason — that they heard he had wrought this sign. [19]The Pharisees therefore said among themselves, You perceive that you avail nothing: see! the world had gone away after him.

[20]Now of those going up to worship at the feast,

there were some Greeks: [21]these came therefore to Philip, who was from Bethsaïda of Galilee, and asked him, saying, Sir, we wish to see Jesus. [22]Philip comes and tells Andrew; Andrew comes, and Philip, and they tell Jesus. [23]And Jesus answers them saying, The hour has come that the Son of man be glorified. [24]Verily, verily I say to you, except the kernel of wheat by falling into the ground die, itself remains alone; but if it die, it yields much increase. [25]He who loves his life loses it; and he who hates his life in this world, will keep it unto eternal life. [26]If any one attend upon me, let him follow me: and where I am, there also my attendant shall be. If any one attend upon me, the Father will honor him.

[27]Now has my soul become troubled, and what should I say? Father, save me from this hour! But on this account I came to this hour. Father, glorify thy name! [28]Thereupon came a voice out of the sky, I both had glorified and will again glorify [it]. [29]The crowd therefore that stood by, on hearing [it], said, It has thundered: others said, An angel has spoken to him. [30]Jesus answered and said, Not on my account has this voice come, but on yours. [31]Now is there a judgment of this world; now will the prince of this world be cast out; [32]and I, if I be lifted up from the earth, will draw all [men] to myself. [33]And this he said, signifying by what death he was about to die. [34]The crowd answered him, We heard out of the Law, that the Christ remains forever; and how sayest thou, that the Son of man must be lifted up? Who is this Son of man? [35]Jesus therefore said to them, Yet a little while is the light among you: walk while you have the

light, lest darkness overtake you. And he who walks in the darkness knows not where he is going. [36]While you have the light, believe on the light, that you may become sons of light.

These things spoke Jesus, and going away secluded himself from them. [37]But though he had wrought so many signs before them, they did not believe on him — [38]that the word of Isaiah the prophet might be fulfilled, which he spoke,

> LORD, who believed our report,
> And to whom was the arm of [the] LORD revealed?

[39]They could not believe for this reason — that Isaiah had again said,

> [40]He has blinded their eyes,
> And He hardened their heart,
> Lest they see with their eyes,
> And understand with their heart,
> And turn, and I shall heal them.

[41]These things said Isaiah, because he saw his glory: and he spoke concerning him. [42]Nevertheless, even of the rulers many believed on him, but on account of the Pharisees did not confess [him], lest they should become excommunicated; [43]for they loved the applause of men more indeed than the applause of God.

[44]And Jesus cried aloud and said, He who believes on me, believes not on me, but on Him who sent me; [45]and he who views me, views Him who sent me. [46]I have come a light into the world, that every one who believes on me should not remain in the darkness.

47 And if any one hear my words, and not keep [them],
I do not judge him; for I came not to judge the world,
but to save the world. 48 He who rejects me and re-
ceives not my words, has one that judges him: the word
which I spoke — that will judge him in the last day.
49 Because I out of my mere self spoke not: but the
Father who sent me has himself given me a command
what to say, and what to speak. 50 And I know that
his command is eternal life. The things which I speak,
therefore, I so speak as the Father has told me.

XIII.

1 Now Jesus knowing before the feast of the Pass-
over, that his hour had come to depart out of this world
to the Father, having loved his own who were in the
world, loved them to [the] end. 2 And supper taking
place, — the devil having already put [it] into the
heart of Judas Iscariot, Simon's son, to deliver him
up, — 3 knowing that the Father had given every thing
into his hands, and that he came forth from God
and was going to God, 4 he rises from the supper, and
lays aside his garments, and taking a towel girded
himself. 5 He then pours water into the basin, and
began to wash the feet of the disciples, and to wipe
with the towel with which he was girded. 6 He comes
accordingly to Simon Peter: says he to him, Master,
dost thou wash my feet? 7 Jesus answered and said to
him, What I am doing thou knowest not now, but shalt
know afterwards. 8 Says Peter to him, Thou mayest
in no wise ever wash my feet! Jesus answered him,
If I wash thee not, thou hast no part with me. 9 Says

Simon Peter to him, Master, not my feet only, but also the hands and the head! [10] Says Jesus to him, He who has bathed, has no [further] need than to wash the feet, but is entirely clean: and you aré clean, but not all [of you]. [11] For he knew the [one] delivering him up. On this account he said, Not all [of you] are clean.

[12] When therefore he had washed their feet, and taken his garments, and reclined at table again, he said to them, Do you know what I have done to you? [13] You call me the Teacher and the Master; and you say well: for I am. [14] If then I, the Master and the Teacher, washed your feet, you also ought to wash one another's feet. [15] For I have given you an example, that as I did to you, you also may do. [16] Verily, verily I say to you, a servant is not greater than his master, nor a person sent greater than the [one] having sent him. [17] If you know these things, happy are you if you do them. [18] I do not speak of all of you. I know whom I chose: but, that the Scripture should be fulfilled,

He who eats bread with me has lifted his heel against me.

[19] I tell you from even now, before its occurrence, in order that, whenever it occur, you may believe that I am [he]. [20] Verily, verily I say to you, he who receives whomsoever I send, receives me; and he who receives me, receives Him who sent me.

[21] Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily I say to you, that one of you will deliver me up. [22] The disciples looked one upon another, in doubt of whom he

spoke. [23]Now there was reclining in the bosom of Jesus one of his disciples, whom Jesus loved. [24]To this [one] therefore Simon Peter beckons, and says to him, Tell who it is, of whom he speaks. [25]He therefore leaning back accordingly on the breast of Jesus, says to him, Master, who is it? [26]Jesus answers, It is he for whom I will dip the morsel and give to him. Having therefore dipped the morsel, he takes and gives [it] to Judas, [son] of Simon Iscariot. [27]And after the morsel, then entered into him Satan. Thereupon says Jesus to him, What thou doest, do very quickly. [28]And no one of those reclining at table knew for what purpose he said this to him; [29]for some supposed, since Judas had the money-bag, that Jesus told him, Buy what we have need of for the feast; or to give something to the poor. [30]Thereupon he, having taken the morsel, went out immediately: and it was night.

[31]When therefore he had gone out, says Jesus, Now had the Son of man become glorified, and God had become glorified in him. [32]If God had become glorified in him, God will also glorify him in himself, and will immediately glorify him. [33][My] children, yet a little while am I with you; you will seek me, and, as I told the Jews, Whither I go you cannot come, I now say also to you. [34]A new commandment I give to you, that you love one another — as I loved you, that you also love one another. [35]In this all will know that you are my disciples, if you have mutual love. [36]Says Simon Peter to him, Master, whither art thou going? Jesus answered, Whither I am going thou canst not follow me now,

but thou shalt follow afterwards. [37]Says Peter to him, Master, why can I not follow thee even now? My life will I lay down for thee. [38]Jesus answers, Thy life wilt thou lay down for me? Verily, verily I say to thee, not a cock should crow until thou deny me thrice.

XIV.

[1]Let your heart not be troubled. Believe on God, and on me believe. [2]In my Father's house are many mansions; otherwise, I would have told you. Because I am going to make ready a place for you; [3]and if I go and make ready a place for you, I am coming again, and will receive you to myself, that where I am you also may be. [4]And whither I am going you know the way. [5]Says Thomas to him, Master, we know not whither thou art going, and how know we the way? [6]Says Jesus to him, I am the Way, and the Truth, and the Life. No one comes to the Father except through me. [7]If you have known me, you will know my Father also: and henceforward you know Him, and have seen Him. [8]Says Philip to him, Master, show us the Father, and it suffices us. [9]Says Jesus to him, Am I so long a time with you, and thou hast not known me, Philip? He who has seen me has seen the Father. How sayest thou, Show us the Father? [10]Believest thou not that I [am] in the Father, and the Father is in me? The words which I speak to you I speak not from myself; but the Father who abides in me does his works. [11]Believe me that I [am] in the Father, and the Father

in me: or else believe on account of the works themselves.

[12]Verily, verily I say to you, he who believes on me — the works which I do he also shall do, and greater than these shall he do; because I go to the Father: [13]and whatever you ask in my name this I will do, that the Father might be glorified in the Son. [14]If you ask any thing in my name, I will do [it].

[15]If you love me, you will keep my commands. [16]And I will ask the Father, and He will give you another Helper, to be with you for ever — [17]the Spirit of Truth; which the world cannot receive, because it does not discern it nor know it. You know it, because it abides with you, and shall be in you. [18] I will not leave you bereaved; I am coming to you. [19] Yet a little while, and the world no longer views me; but you view me, because I live and you will live. [20] In that day you yourselves will know that I [am] in my Father, and you in me, and I in you. [21] He who has my commands and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.

[22] Says Judas — not Iscariot — to him, Master, and how has it happened that thou art about to manifest thyself to us, and not to the world? [23] Jesus answered and said to him, If any one love me, he will keep my word; and my Father will love him, and we will come to him, and make an abode with him. [24] He who does not love me, keeps not my words: and the word which you hear is not mine, but the Father's who sent me.

[25] These things I have spoken to you, remaining

with you. [26]But the Helper, the Holy Spirit, which the Father will send in my name,—that will teach you all things, and remind you of every thing which I told you.

[27]Peace I leave to you; my peace I give to you: not as the world gives do I give to you. Let your heart not be troubled nor timid. [28]You heard that I said to you, I am going away, and I am coming to you. If you loved me, you would have rejoiced that I go to the Father; because the Father is greater than I. [29]And now I have told you before it occurs, that whenever it occur you should believe.

[30]No longer shall I talk much with you; for the prince of the world is coming: and in me he has nothing. [31]But [it is] that the world may know that I love the Father, and as the Father commanded me so I do. Rise, let us be going hence.

XV.

[1]I AM the true vine, and my Father is the husbandman. [2]Every branch in me not bearing fruit, he takes it away; and every one that bears fruit, he prunes it, that it may bear more fruit. [3]Already you are pruned, by reason of the word which I have spoken to you. [4]Abide in me, and I in you. As the branch cannot of its mere self bear fruit, unless it abide in the vine, so neither you, unless you abide in me. [5]I am the vine; you, the branches. He that abides in me, and I in him, this bears much fruit: because apart from me you can do nothing. [6]Unless one abide in me, he is at once thrown away as the branch, and withered;

and they gather it and throw into [the] fire, and it is burned. [7] If you abide in me, and my words abide in you, ask whatever you wish, and you shall have it. [8] My Father became glorified in this — that you bear much fruit; and you will prove my disciples. [9] As the Father loved me, I also loved you: abide in my love. [10] If you keep my commands you will abide in my love, as I also have kept my Father's commands and abide in his love.

[11] These things I have spoken to you, that my joy may be in you, and your joy be complete. [12] This is my command, that you love one another as I loved you. [13] Greater love no one has than this, that he lay down his life for his friends. [14] You are my friends, if you do what I command you. [15] I no longer call you servants, because the servant knows not what his master is doing; but I have called you friends, because every thing which I heard from my Father I made known to you. [16] Not you chose me, but I chose you, and appointed you to go and bear fruit, and that your fruit remain — that whatever you should ask the Father in my name, he should give you. [17] These things I command you, to the end that you love one another.

[18] If the world hates you, you know that it has hated me first. [19] If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, for this reason the world hates you. [20] Remember the word which I spoke to you, A servant is not greater than his master. If they persecuted me, they will also persecute you; if they kept my word, they will also

keep yours. [21]But all these things they will do unto you on account of my name, because they do not know Him who sent me. [22]If I had not come and spoken to them, they had not had sin: but they have now no pretext for their sin. [23]He who hates me, hates my Father also. [24]If I had not done among them the works which none other did, they had not had sin: but now they have both seen and hated both me and my Father. [25]But [it is] that the word be fulfilled which stands written in their Law,

They hated me for no cause.

[26]Whenever the Helper should come, which I will send to you from the Father, — the Spirit of Truth, which proceeds from the Father, — that will bear testimony of me. [27]And you also bear testimony, because you have been with me from [the] beginning.

XVI.

[1]I HAVE spoken these things to you in order that you should not become offended. [2]They will put you under ban of excommunication — nay, an hour is coming when every one that kills you would think that he is offering religious service to God. [3]And these they will do, because they did not know the Father nor me. [4]But I have spoken these things to you, that whenever the hour come you may remember that I myself told you of them. And these I told you not from [the] beginning, because I was with you.

[5]And now I am going to Him who sent me; and none of you asks me, Whither goest thou? [6]But

because I have spoken these things to you, sorrow has filled your heart. [7] But I tell you the truth, it is expedient for you that I go away: for if I go not away, the Helper will not come to you; but if I go, I will send it to you. [8] And that, having come, will convince the world in respect to sin, and in respect to righteousness, and in respect to judgment. [9] In respect to sin, because they believe not on me; [10] and in respect to righteousness, because I go to the Father and you view me no more; [11] and in respect to judgment, because the prince of this world has been judged.

[12] I have yet much to say to you, but you cannot bear [it] just now. [13] But whenever that should come — the Spirit of Truth — it will guide you in all the truth. For it will not speak from itself, but whatever it hears will speak, and report to you the coming things. [14] That [Helper] will glorify me, because it will take of mine and report to you. [15] All things whatever the Father has are mine: for this reason I said, that it takes of mine and will report to you.

[16] A little while and you view me no more, and again a little while and you will see me. [17] Thereupon said [some] of his disciples to one another, What is this which he says to us, "A little while and you view me not, and again a little while and you will see me"? and, "Because I go to the Father"? [18] They therefore said, What is this which he says — the "little while"? We know not of what he is speaking. [19] Jesus knew that they wished to ask him, and he said to them, Are you inquiring one with another about this, — that I said, "A little while and you view

me not, and again a little while and you will see me"?
[20]Verily, verily I say to you, that you on your part will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy. [21]Whenever the woman is in travail, she has sorrow that her hour had come; but whenever she shall have given birth to the young child, she no more remembers the distress, because of the joy that a man was born into the world. [22]And you accordingly now have sorrow; but I will see you again, and your heart will rejoice, and your joy no one takes away from you. [23]And in that day you shall ask me nothing. Verily, verily I say to you, should you ask the Father any thing, he will give [it] you in my name. [24]Until now you had not asked any thing in my name. Ask and you will receive, that your joy may be complete.

[25]These things I have spoken to you in figures of speech. An hour is coming when I will no more speak to you in figures of speech, but I will declare plainly to you concerning the Father. [26]In that day you will ask in my name, and I do not say to you that I will ask the Father in your behalf; [27]for the Father himself loves you, because you have loved me, and have believed that I came forth from [the presence of] God. [28]I came forth from the Father, and have come into the world. Again, I leave the world, and go to the Father.

[29]Say his disciples, See! now thou dost talk plainly, and use no figure of speech. [30]Now we know that thou knowest all things, and hast no need that any one ask thee. We believe in this — that thou camest forth

from God. [31]Jesus answered them, Do you now believe? [32]Lo, an hour is coming, and has come, that you be scattered each to his own [affairs], and leave me alone: and [yet] I am not alone, because the Father is with me. [33]I have spoken these things to you, that in me you may have peace. In the world you have distress; but be of good cheer, I have overcome the world.

XVII.

[1]These things spoke Jesus, and raising his eyes to heaven said, Father! the hour has come: glorify thy Son, that the Son glorify Thee, [2]even as Thou gavest him authority over all flesh, that, as to all which Thou hast given him, he should give them eternal life. [3]And this is the eternal life, that they know Thee, the only true God; and him whom Thou didst send, Jesus Christ. [4]I glorified Thee on the earth, having finished the work which Thou hast given me to do: [5]and now glorify Thou me, Father, with thy own self, with the glory which I possessed with Thee before the world was. [6]I manifested thy name to the men whom Thou gavest me out of the world. They were thine, and Thou gavest them to me, and thy word they have kept. [7]Now have they known that all things whatever Thou hast given me are from Thee. [8]Because the words which Thou gavest to me I have given to them, and they received [them] and knew truly that I came forth from Thee, and believed that Thou didst send me. [9]I am asking for them; I am not asking for the world, but for

[those] whom thou hast given me, because they are thine; [10]and all mine are thine, and thine mine, and I have become glorified in them. [11]And no longer am I in the world, and they are in the world, and I am coming to Thee. Holy Father! keep them in thy name which Thou hast given to me, that they may be one, as we [are]. [12]When I was with them, I continued keeping them in thy name which Thou hast given to me, and I guarded [them], and no one of them became lost but the son of perdition — that the Scripture might be fulfilled.

[13]And now am I coming to Thee; and these things I speak in the world, that they may have my joy made complete in themselves. [14]I have given them thy word; and the world hated them, because they are not of the world, as I am not of the world. [15]I ask not that Thou take them out of the world, but that Thou keep them out of the evil. [16]Of the world they are not, as I am not of the world. [17]Consecrate them in [the service of] thy truth: thy word is truth. [18]As thou didst send me into the world, I also sent them into the world; [19]and in their behalf I consecrate myself, that they also may be consecrated in [the service of] truth.

[20]And not for these only do I ask, but also for those believing on me through their word; [21]that they all may be one, as Thou, Father! in me, and I in Thee, that they also may be in us, in order that the world may believe that Thou didst send me. [22]And I the glory, which Thou hast given to me, have given to them, that they may be one as we [are] one, [23]I in them, and Thou in me, that they may be perfected into

one, in order that the world may know that Thou didst send me, and love them as Thou lovedst me.

24 Father! in respect to what Thou hast given me — I desire that they also may be with me where I am, to view my glory; which Thou hast given me because Thou lovedst me before [the] foundation of [the] world.

25 Righteous Father! and the world knew Thee not! But I knew thee, and these knew that Thou didst send me. 26 And I made known to them thy name, and will make [it] known; that the love with which Thou lovedst me may be in them, and I in them.

XVIII.

1 HAVING said these things, Jesus went out with his disciples across the winter-stream of the Kidron, where was a garden, into which he himself entered, and his disciples. 2 And Judas also, who was delivering him up, knew the place, because Jesus often resorted thither with his disciples. 3 So Judas, taking the cohort, and subordinates from the chief priests and from the Pharisees, comes thither with torches and lamps and weapons. 4 Jesus therefore, aware of all the things coming on him, came out, and says to them, Whom are you seeking? 5 They answered him, Jesus, the Nazoræan. Jesus says to them, I am [he]. And Judas also, who was delivering him up, stood with them. 6 Thereupon as he said to them, I am [he], they stepped back from [him] and fell to the ground. 7 He therefore again asked them, Whom are you seeking? And they said, Jesus, the Nazoræan. 8 Jesus answered, I told

you that I am [he]. If therefore you are seeking me, suffer these to go their way: [9]that the word might be fulfilled which he spoke, As for those whom thou hast given me, I lost no one of them. [10]Thereupon Simon Peter having a sword drew it, and smote the high-priest's servant, and cut off his right ear: and the servant's name was Malchus. [11]Said Jesus therefore to Peter, Put up the sword into the sheath. The cup which the Father has given me, should I not drink it?

[12]Thereupon the cohort, and the commander, and the subordinates of the Jews, apprehended Jesus, and bound him, [13]and led [him] to Annas first; for he was father-in-law of Kaïaphas, who was high-priest that year: [14]and it was Kaïaphas who counselled the Jews, that it is expedient that one man die for the people.

[15]Now Simon Peter and another disciple followed Jesus; and that disciple was well known to the high-priest, and entered with Jesus into the court of the high-priest: [16]but Peter stood outside, by the door. The other disciple therefore, who was well known to the high-priest, came out and spoke to the portress, and led Peter in. [17]Thereupon the maid-servant, the portress, says to Peter, Art thou also of the disciples of this man? Says he, I am not. [18]And the servants and the subordinates having made a charcoal fire, because it was cold, stood and were warming themselves, and Peter also was standing with them and warming himself.

[19]The high-priest therefore asked Jesus about his disciples, and about his teaching. [20]Jesus answered

him, I have spoken frankly to the world. I always taught in synagogue, and in the temple, where all the Jews assemble, and I spoke nothing in secret. [21]Why dost thou ask me? Ask those who have heard, what I spoke to them. See, these know what I said. [22]And on his saying this, one that stood by, of the subordinates, gave Jesus a slap on the face, saying, Answerest thou the high-priest so? [23]Jesus answered him, If I spoke evil, bear testimony of the evil: but if well, why dost thou smite me?

[24]Annas sent him bound to Kaïaphas, the high-priest. [25]And Simon Peter was standing and warming himself. Thereupon they said to him, Art thou also of his disciples? He denied and said, I am not. [26]Says one of the servants of the high-priest, being a kinsman of [him] whose ear Peter cut off, Did not I see thee in the garden with him? [27]Peter therefore again denied, and immediately a cock crowed.

[28]Thereupon they lead Jesus from Kaïaphas to the Prætorium; and it was early morning. And they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. [29]Pilate therefore came out to them, and says, What accusation bring you against this man? [30]They answered and said to him, If this man was not an evil-doer, we would not have delivered him up to thee. [31]Thereupon said Pilate to them, Take him, you yourselves, and according to your Law judge [him]. Said the Jews therefore to him, It is not allowable for us to kill any one: [32]that the word of Jesus might be fulfilled which he spoke, signifying by what kind of death he was about to die.

[33]Pilate therefore entered into the Prætorium again, and called Jesus, and said to him, Art thou the king of the Jews? [34]Jesus answered, Of thy own accord sayest thou this, or did others tell thee about me? [35]Pilate answered, Am I forsooth a Jew? Thy own nation and the chief priests delivered thee up to me. What didst thou do? [36]Jesus answered, My kingdom is not of this world. If my kingdom was of this world, my subordinates would struggle hard that I might not be delivered up to the Jews. But now is my kingdom not hence. [37]Thereupon said Pilate to him, Thou art a king then — is it not so? Jesus answered, Thou sayest that I am a king. I for this have been born, and for this have come into the world, to bear testimony to the truth. Every one who is of the truth, hears my voice. [38]Says Pilate to him, What is truth? And having said this, he came out again to the Jews, and says to them, I find in him no ground of accusation. [39]But you have a custom, that I release one to you at the Passover. Are you willing therefore [that] I should release to you the king of the Jews? [40]Thereupon they shouted again, saying, Not this [man], but Barabbas. Now Barabbas was a robber.

XIX.

[1]Then accordingly Pilate took Jesus and scourged [him]. [2]And the soldiers having plaited a crown out of thorn-twigs put [it] on his head, and threw about him a purple robe, [3]and came to him and said, Hail, the king of the Jews! and gave him slaps on the face. [4]Again Pilate came out and says to them, See! I lead

him out to you, that you may know that I find no ground of accusation in him. [5]Jesus thereupon came out wearing the thorn-crown and the purple robe. And he says to them, See, the man! [6]When therefore the chief priests and the subordinates saw him, they shouted, Crucify, crucify! Says Pilate to them, Take him, you yourselves, and crucify; for I find in him no ground of accusation. [7]The Jews answered, We have a Law, and according to the Law he ought to die, because he made himself [the] Son of God.

[8]When therefore Pilate heard this saying, he became more afraid; [9]and he entered into the Prætorium again, and says to Jesus, Whence art thou? But Jesus gave him no answer. [10]Says Pilate to him, Dost thou not speak to me? Knowest thou not, that I have authority to release thee, and have authority to crucify thee? [11]Jesus answered, No authority wouldst thou have against me, unless it had been given thee from above [to have it]: for this reason he who delivered me up to thee has a greater sin.

[12]Upon this Pilate began to seek to release him; but the Jews kept crying out, saying, If thou release this [man], thou art not a friend of Cæsar. Every one, who makes himself a king, speaks against Cæsar.

[13]Pilate therefore on hearing these words led Jesus out, and sat on [the] tribunal in [the] place called Pavement, but in Hebrew Gabbatha. [14]And it was a Preparation-day [(Friday) of the festival] of the Passover: it was about [the] sixth hour. And he says to the Jews, See, your king! [15]Thereupon they

shouted, Away, away [with him]! Crucify him! Says Pilate to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. [16]Then accordingly he delivered him up to them, to be crucified.

They therefore received Jesus; [17]and, bearing on himself the cross, he went out to the [so] called Skull-place, — which in Hebrew is called Golgotha, — [18]where they crucified him, and, with him, two others, on this side and on that, and Jesus between. [19]And Pilate wrote also a title, and put [it] on the cross; and it was written, JESUS THE NAZORÆAN, THE KING OF THE JEWS. [20]This title therefore many of the Jews read, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, in Greek. [21]Thereupon said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but, He said, I am king of the Jews. [22]Pilate answered, What I have written, I have written.

[23]The soldiers, when they had crucified Jesus, thereupon took his garments, and made four parts, to each soldier a part; also the tunic. Now the tunic was seamless, woven from the top throughout. [24]They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled,

> They distributed my garments among themselves,
> And for my apparel they cast lots.

These things accordingly the soldiers did.

[25]And there were standing by the cross of Jesus his

mother, and his mother's sister Mary the [wife] of Klopas, and Mary the Magdalene. [26] Jesus therefore perceiving his mother, and the disciple standing by, whom he loved, says to his mother, Woman! see, thy son! [27] Then he says to the disciple, See, thy mother! And from that hour the disciple took her to his own home.

[28] Jesus knowing, after this, that all things were now finished, that the Scripture might be fulfilled, says, I thirst. [29] There had been set a vessel full of sour wine; putting therefore about a hyssop-stalk a sponge full of sour wine, they bore [it] to his mouth. [30] So when Jesus had taken the sour wine he said, It is finished; and, bowing his head, yielded up his spirit.

[31] Thereupon the Jews, since it was Preparation-day, that the bodies might not remain upon the cross on the Sabbath, — for that Sabbath-day was a great day, — asked Pilate that their legs might be broken, and they be taken away. [32] The soldiers therefore came and broke the legs of the first, and of the other who was crucified with him; [33] but coming to Jesus, as they perceived him already dead, they did not break his legs, [34] but one of the soldiers pierced his side with a spear, and immediately there issued blood and water. [35] And he who has seen [it] has borne testimony, and his testimony is true; and he knows that he speaks what is true, that you also may believe. [36] For these things occurred, that the Scripture might be fulfilled,

Not a bone of him shall be broken.

[37] And again another Scripture says,

They shall look on [him] whom they pierced.

38 After these things, Joseph, who was of Arimathea, being a disciple of Jesus, — but a secret [one] through fear of the Jews, — asked Pilate to be allowed to take away the body of Jesus; and Pilate gave permission. He came therefore and took him away. 39 And Nicodemus also, he who had come to him by night at the first, came, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 They took therefore the body of Jesus, and bound it with linen bandages, with the aromatics, as is the Jews' custom to bury. 41 And there was in the place where he was crucified a garden, and in the garden a new tomb, in which no one had yet been put. 42 There, accordingly, on account of the Jews' Preparation-day, because the tomb was near, they put Jesus.

XX.

1 Now on the first day of the week, Mary the Magdalene comes early, while it was still dark, to the tomb, and sees the stone taken away out of the tomb. 2 Thereupon she runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says tc them, They took away the Master out of the tomb, and we know not where they put him.

3 Peter and the other disciple therefore came out, and proceeded to the tomb. 4 And the two ran together; and the other disciple outran Peter, and came first to the tomb, 5 and stooping down observes lying the linen bandages: nevertheless he did not enter. 6 Thereupon also comes Simon Peter following him,

and he entered into the tomb, and perceives the bandages lying, [7] and the handkerchief, which was on his head, not lying with the bandages, but folded up separately in one place. [8] Then therefore entered also the other disciple, the [one] having come first to the tomb, and he saw and believed. [9] For not yet had they known the Scripture, that he must arise from the dead. [10] Thereupon the disciples departed again to their home.

[11] But Mary stood by the tomb outside, weeping. Accordingly, as she wept, she stooped down into the tomb, [12] and perceives two angels in white [garments] sitting, one at the head, and one at the feet, where had lain the body of Jesus. [13] And say they to her, Woman, why art thou weeping? She says to them, They took away my Master, and I know not where they put him. [14] Saying this, she turned back, and perceives Jesus standing, and knew not that it was Jesus. [15] Says Jesus to her, Woman, why art thou weeping? Whom art thou seeking? She, thinking that it was the gardener, says to him, Sir, if thou didst carry him, tell me where thou didst put him, and I will take him away. [16] Says Jesus to her, Mary! She, turning, says to him in Hebrew, Rabbūni (which means, Teacher)! [17] Says Jesus to her, Touch me not; for not yet have I ascended to the Father. But go to my brothers and tell them, I ascend to my Father and your Father, and my God and your God. [18] Mary the Magdalene comes announcing to the disciples, I have seen the Master! and that these things he had said to her.

[19] Thereupon on that day, the first of the week, it

being evening, and the doors having been closed, where the disciples were, for fear of the Jews, Jesus came and stood [forth] into the midst, and says to them, Peace to you! [20]And saying this, he showed also his hands and his side to them. The disciples were glad therefore on seeing the Master. [21]He thereupon again said to them, Peace to you! As the Father has sent me, I also send you. [22]And saying this he breathed on [them], and says to them, Receive [the] Holy Spirit. [23]Whose sins soever you forgive, they have been forgiven to them; whosesoever you retain, they have been retained.

[24]Now Thomas, one of the twelve, the Twin [so] called, was not with them when Jesus came. [25]The other disciples therefore said to him, We have seen the Master! But he said to them, Unless I see in his hands the print of the nails, and thrust my finger into the place of the nails, and thrust my hand into his side, I will not believe. [26]And after eight days, the disciples were again within, and Thomas with them. Jesus comes, after the doors were closed, and stood [forth] into the midst, and said, Peace to you! [27]Then he says to Thomas, Bear thy finger hither, and see my hands; and bear thy hand and thrust [it] into my side; and prove not unbelieving, but believing. [28]Thomas answered and said to him, My Master! and, My God! [29]Says Jesus to him, Because thou hast seen me thou hast believed: happy those not having seen and having believed!

[30]Many other signs, moreover, wrought Jesus in presence of the disciples, which have not been written

in this book: [31]but these have been written in order that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

XXI.

[1]After these events Jesus manifested himself again to the disciples by the lake Tiberias, and he thus manifested [himself]:—[2]There were together Simon Peter, and Thomas the Twin [so] called, and Nathanael who was from Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples. [3]Says Simon Peter to them, I am going a-fishing. They say to him, We also are coming with thee. They came out, and went on board the boat, and on that night they caught nothing.

[4]And morning already breaking, Jesus stood upon the shore. The disciples however knew not that it was Jesus. [5]Says Jesus therefore to them, Children, have you any thing to eat? They answered him, No. [6]And he said to them, Cast the net on the right side of the boat, and you will find. Accordingly they cast, and were no more able to draw it, for the multitude of the fishes.

[7]Thereupon that disciple whom Jesus loved says to Peter, It is the Master! Simon Peter therefore, on hearing that it was the Master, girt tightly about him his outer frock — for he was stripped — [8]and plunged into the lake; and the other disciples came in the small boat, — for they were not far from the land, but about a hundred yards off, — dragging the net [full] of the fishes.

[9] Thereupon as soon as they landed, they observe a charcoal fire lying, and a fish laid thereon, and bread. [10] Says Jesus to them, Bring of the fish which you just now caught. [11] Simon Peter therefore went on board, and drew to land the net full of large fishes — a hundred and fifty-three; and though there were so many, the net was not rent. [12] Says Jesus to them, Come, breakfast: but none of the disciples dared inquire of him, Who art thou? knowing that it was the Master. [13] Jesus comes and takes the bread, and gives to them, and the fish in like manner. [14] This was now the third time [that] Jesus manifested himself to the disciples, after having risen from the dead.

[15] When therefore they had breakfasted, says Jesus to Simon Peter, Simon [son] of John, dost thou love me more than these? He says to him, Yes, Master, thou knowest that I love thee. He says to him, Feed my lambs. [16] He says again to him a second time, Simon [son] of John, dost thou love me? He says to him, Yes, Master, thou knowest that I love thee. He says to him, Tend my sheep. [17] He says to him the third time, Simon [son] of John, dost thou love me? Peter was grieved that he said to him the third time, Dost thou love me? — and he said to him, Master, thou knowest every thing; thou knowest that I love thee. Says Jesus to him, Feed my beloved sheep. [18] Verily, verily I say to thee, when thou wast younger, thou didst gird thyself and walk whither thou wouldst; but when thou shalt have become old, thou shalt extend thy hands, and another shall gird thee, and bear [thee] whither thou wouldst not. — [19] And this he said, signifying by what kind of death he was to

glorify God. And having spoken this, he says to him, Follow me.

[20] Peter, turning round, sees the disciple whom Jesus loved following, who also at the supper leaned back on his breast and said, Master, who is it that delivers thee up? [21] Seeing this [disciple] therefore, Peter says to Jesus, Master, and this [one] what? [22] Says Jesus to him, If I wish him to remain until I come, what [is it] to thee? Follow thou me. [23] Thereupon went forth this saying among the brothers, — that that disciple dies not. And [yet] Jesus did not say to him, that he dies not, but, If I wish him to remain until I come, what [is it] to thee?

[24] This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. [25] And there are also many other things that Jesus did, which if they be written one by one, I do not even think that the world itself will contain the books written.

ACCOUNT OF MANUSCRIPTS,

AND

VARIOUS READINGS.

ACCOUNT

OF

MANUSCRIPTS CONTAINING THE FOUR GOSPELS.

UNCIALS.

THESE are large-letter MSS or Codices, and so called from the Latin *Uncia*, an inch. The following were written before the 7th century: —

ℵ A B C D I J^{b} N O^{c} P Q R T^{a} T^{b} T^{c} Z Θ^{b} Θ^{c}.

ℵ is the *Sinaitic*, discovered by Tischendorf in the Convent of St. Catherine, Mount Sinai, 1859, and considered by competent judges a genuine relic of the 4th century. It contains the New Testament entire. There have been nine or ten revisions of it, since it left the hand of the original scribe. The MS is denoted by the above Hebrew letter *Aleph*. The original writing, as distinguished from later corrections, will be designated in the Various Readings by ℵ*; as revised by the first corrector, a contemporary of the scribe, who revised the text with the aid probably of still another MS, by ℵ^{1}; by a second corrector, ℵ^{2}; by a third, ℵ^{3}: and so forth, down to the 12th century. "Far the greater part of the changes", says Scrivener, "belong to the seventh century"; they will be designated by ℵ^{6}. These changes assimilate the MS to the present Rec. Text.

A, the Alexandrine, now in the British Museum. It wants Matthew i. — xxv. 6, John vi. 50 — viii. 52, 2 Cor. iv. 13 — xii. 6. Its text approaches more nearly to the Received Text. Date about 450.

B, in the Vatican Library, Rome. It contains the Old and

the New Testament. The N. T. wants Heb. ix. 14 to the end of the Epistle; also the Epistles to Timothy, Titus, and Philemon, and the Apocalypse. Date, about 350.

C, Ephraem, in the Imperial Library, Paris, is a Palimpsest, or Rescript, so called from the fact that the original writing, the ink of which was a sort of paint, was wiped out, and the leaves were *written over again* — in this MS with the writings of Ephraem the Syrian. The original has been restored by chemical process. It contains about two thirds of the N. T. It was first corrected about a century after the first writing, and again about three centuries later. Date, earlier than 450.

D, Cambridge, or Beza's, in Cambridge, Eng. It differs from the Rec. Text more than any other, but often remarkably agrees with B and the ancient Latin MSS. It contains the Gospels and Acts, with many gaps. In critical weight it ranks the lowest. It has also a Latin Version, *d;* and the original writer of the Greek copy seems to have been a person ignorant of Greek, as indicated by his queer blunders. Date not later than 550.

I, of the 5th and 6th centuries, ranks with A and C, and contains the remains of very ancient MSS.

The others need no remark; they are chiefly of the 6th century. All the MSS in their Var. Read. will be designated like ℵ.

LATER UNCIALS OF PARTICULAR IMPORTANCE.

E K L X Y Ξ Δ Θ, of the 8th and 9th centuries.

E, in Basle, holds a signal place among MSS of this second class. Date about 750.

K, now in the Imperial Library, Paris, contains the Gospels entire, and has a text of great value. Date, 9th century.

L, in the Imperial Library, Paris, contains the Gospels almost entire, and agrees remarkably with B and the copies used by Origen. Date, 8th or 9th century.

X, in the University Library, Munich; with whose valuable text are also given commentaries of many of the Fathers, especially Chrysostom. Date, 9th or 10th century.

Δ, in the Library of St. Gall, is a very important MS, and particularly in Mark has a text of signal excellence. Date, 9th century.

CURSIVES.

These are the running-hand Greek Manuscripts, and number from 1. to nearly 500., extending from the 10th to the 16th century.

The most valuable of them, according to Tregelles, are 1. 33. 69.; of which, 1. is of the 10th century; 33. of the 11th; and 69. of the 14th. None of the later Uncials is comparable to 1.; and 33. has been called "Queen of the Cursives."

ANCIENT VERSIONS.

(1) The Italic, or old Latin, version belongs to the 2d century, and its MSS are mostly of the 5th and 6th centuries, and are numbered from *a* to *q*. Of these Tregelles considers three, *a*, *b*, *c*, the primary; *d*, which is the Latin version of the Uncial D, is important only where the Greek of that MS is different from this, or is defective; *f* is the Italian recension of the old African Latin; the rest, except *i* and *m*, contain a mixed text.

(2) The Vulgate, quoted by Tischendorf, is the edition authorized by Clement VIII., 1592. It was first edited by Jerome in 383, and has since been variously emended. Other editions cited, both when they differ from or agree with the Clementine, are *am* (Amiatinus, of the 6th cent., the oldest and best extant, and the authority generally followed by Tregelles), *for*, *fuld* (both of the 6th cent.), *tol*, *harl* (of the 7th). The first of these other editions derives its name from the monastery of Amiata, where it was obtained, and it is now in the Library at Florence; the second, from Forojuliensis (the modern Friuli, Venetia); the third from the Library of Fulda (in Hesse-Cassel); the fourth from Toledo in Spain; the fifth from Harley, duke of Oxford, whose collection of MSS is preserved in the British Museum.

(3) *syr-cu*, the earliest and best not only of the Syriac, but of all the Versions, and presenting a text probably current in the 2nd century. It was brought over with other MSS from the Nitrian monasteries, in 1842, and having been placed in the British Museum was first brought into special notice by Rev. Dr. Cureton. It is of the 5th century. The text of Matthew is so peculiar, as to have led to a supposition by some Syriac writers, that it may have been from the original Hebræo-Syriac. It contains Mt. i—viii. 22; x. 31—xxiii. 25:—Mk. only four verses of the last chapter:—Lk. ii. 48—iii. 16; vii. 33—xv. 21; xvii. 24—xxiv. 44:—Jo. i. 1–42; iii. 6—vii. 37; xiv. 11–29.

syr-sch, the Peshito (or Simple) Version, edited by Schaaf, and originally made in the 2nd century; but the text is now in a very unsatisfactory state. It has been translated into English by Rev. Dr. Murdoch, New Haven, 1851.

syr-p, made at the request of Philoxenus, bishop in Phrygia, about the beginning of the 6th century, and revised by Thomas of Harkel in Palestine early in the 7th.

syr-jr, the Jerusalem Syriac Lectionary, made from an ancient and valuable Gr. text of the 5th century.

(4) Also, the *Æthiopic*, *Armenian*, *Gothic*, *Coptic* (or Memphitic), *Sahidic* (or Thebaic), made from the 3rd to the 5th century.

The Persian, Arabic, Slavonic, Francic, Anglo-Saxon were made from other Versions, and are useful only so far as they corroborate these, but no further.

ANCIENT GREEK FATHERS, &c.,

CITED FOR THE VARIOUS READINGS.

TISCHENDORF gives these in the following order:

(1) *Of the first three centuries:—*

Clement of Alexandria . . . . . d. 220
Origen, — Or-gr (original) Or-lat (Latin translation) d. 254
Irenæus, a disciple of Polycarp, and Bp. of Lyons, (Ir-gr, Ir-lat,) . . . . . d. 202
Apostolic Constitutions, Cent. III. IV.
Dialogue against the Marcionites . . . . . about 250
Dionysius, Bp. of Alexandria . . . . . d. 264
Hippolytus, disciple of Irenæus and Bp. of Portus Romanus . . . . . fl. 220
Justin Martyr . . . . . d. 167
Marcion, quoted by Tertullian and Epiphanius . . . fl. 130
Methodius, Extracts by Epiphanius . . . . . d. 311
Barnabas . . . . . fl. 100
Clement, Bp. of Rome . . . . . fl. 100
Ignatius, Bp. of Antioch . . . . . d. 116
Polycarp, Bp. of Smyrna . . . . . d. 167
Theodotus, the Gnostic, quoted by Cl. of Alex.

Besides these, Td refers to Ammonius of Alexandria; Archelaus of Mesopotamia; Athenagoras of Athens; Peter, Bp. of Alexandria; Tatian of Syria; Gregory Thaumaturgus, Bp. of Neocæsarea; Theophilus, Bp. of Antioch, &c.

(2) *Of the 4th and 5th centuries.*

Athanasius, Bp. of Alexandria	d. 373
Basil the Great, Bp. of Cæsarea	d. 379
Chrysostom, Bp. of Constantinople	d. 407
Cyril, Bp. of Alexandria	d. 444
Epiphanius, Bp. in Cyprus	d. 403
Eusebius, Bp. of Cæsarea	d. 340
Theodoret, Bp. of Cyrrhus near Antioch	d. 458
Cyril, Bp. of Jerusalem	d. 386
Didymus, of Alexandria	370
Gregory, of Nazianzus	d. 389
Theodorus, Bp. of Mopsuestia	d. 428
Ephraem, the Syrian	d. 378
Gregory, Bp. of Nyssa	371
Nonnus, Bp. of Panopolis, Cent. V.	
Isidore of Pelusium	412

Also many others less often quoted, and extending down to the 13th century.

ANCIENT LATIN FATHERS.

Ambrose, Bp. of Milan	d. 397
Augustine, Bp. of Hippo	d. 430
Cyprian, Bp. of Carthage	d. 258
Jerome	d. 420
Hilary, Bp. of Poictiers	354
Lucifer, Bp. of Cagliari	d. 367
Pelagius, resided in Rome, Sicily and Africa	d. 420
Tertullian, born at Carthage	fl. 200
Tichonius	fl. 390
Victorinus	fl. 380
Rufinus, of Aquileia	fl. 397
Vigilius, of Thapsus	fl. 484
Optatus	fl. 370
Fulgentius, Bp. in Africa	fl. 525

Also many others.

ABBREVIATIONS.

THE designations of the Manuscripts and Fathers will be readily understood by referring to the preceding account.

Gb, the Greek N. T. of J. J. Griesbach, vol. 1, containing the Gospels, edited by D. Schulz, 1827. This is the one also referred to by Tischendorf throughout in his Various Readings.

Gb° signifies a word, or clause, or passage, in Griesbach's opinion perhaps to be omitted; Gb°°, probably so.

Gb/, perhaps the true reading; Gb//, a reading nearly equal, or equal, and perhaps preferable, to the one retained in the text.

Lm, the Greek N. T. of Charles Lachmann, vol. 1, containing the Gospels, 1842.

[Lm], readings regarded by Lachmann as doubtful; Lm-mg, alternative readings in the margin.

Td, the Greek N. T. of A. F. C. Tischendorf, 8th ed. 1864 –'69, containing Mt. 1—Jo. xxi. 24; Vol. 1, 7th ed. 1859, containing the Four Gospels.

[Td], a word or passage considered by Tischendorf as doubtful.

Tg, the Greek N. T. of S. P. Tregelles, vols. 1, 2, containing the Four Gospels, 1857, '60; [Tg], words in the text regarded by Tregelles as very doubtful; Tg-mg, alternative readings in the margin, where the authorities seem divided between these and the text; [Tg-mg], words somewhat doubtful; Tg-mg "om.", exceedingly doubtful.

Mey., the various readings adopted by H. A. W. Meyer in his Commentaries, Mt, 1858; Mk and Lk., 1867; Jo., 1862

Al., the Greek N. T. of Dean Alford, vol. 1. 5th ed. 1863.

Dav., Davidson's Introduction to the N. T.
MSS, Manuscripts; MS, Manuscript.
FF, the early fathers of the Church.
C. V., the Common (English) Version.
curss, cursives, more or less.
vss, versions.
om., omit; pref., prefix; w., with.
vv, verses; v, verse; tr., transpose.
itt., some copies of the old Latin; it., all of them.
syrr, the Peshito and syr-p.; syr-each, these two and the syr-jr.; syr-cu, Dr. Cureton's.

Eus-can (canons), the Gospels as arranged in a Harmony by Eusebius, on the basis of a previous one by Ammonius (Sections of Ammonius).

Elz., the ed. of the N. T. by the Elzevirs (printers at Leyden, who probably took Stephen's 3rd as their basis), 1624. The diamond ed. of 1828 has been followed.

St., the text of Stephen's of 1550, edited by Scrivener, and commonly called the Received Text. Where these last two agree, Elz. denotes both; where they differ, each one is quoted.

scr., attached to the designation of a MS, denotes one examined by Scrivener.

SMALL CAPITALS, in the Var. Read., generally denote the variations by Td. from the Received Text, as expressed in the Translation; inverted commas inclose generally quotations whether from the C. V., or from the Translation.

[ ]. The words bracketed in the text of the Translation are not in the Greek. They are in part an expedient to represent to the English reader what is only in the Greek text; in a few instances they are an explanation of the text, to represent at once what the Translator understands to be the true meaning. The words themselves, especially the article and the verb *to be*, are often absolutely necessary from the English idiom; and indeed these will be sometimes found not inclosed in brackets.

The Var. Read. need to be studied with the C. V. also in hand.

VARIOUS READINGS

CITED FROM THE MANUSCRIPTS AND FATHERS.

THESE Various Readings are chiefly those of Tischendorf, where his text differs from our Common English Version, and the difference can be expressed to English readers. They are those adopted by him in his 8th edition of the Greek New Testament, 1864–'69, which has been published as far as John vi. 23; and beyond that they are taken from his 7th edition of 1859, and his "Synopsis Evangelica", 2nd ed., 1864. The readings adopted by other eminent critics are given, particularly where they agree with Tischendorf, to show that the text, which thus has their concurrence, may be relied on as quite probably the true text. Some of the readings are adopted by Tischendorf alone, and these are entitled to great consideration; such as have both his support and that of Lachmann, or Tregelles, to still more. Beyond the point, to which thus far Tischendorf has published, in his latest edition, the various readings of the Sinaitic Manuscript are more generally given; and in many instances here, as well as in some others, a different text from Tischendorf's, supported by Tregelles, or other weighty authorities, has been adopted in the Translation. But in every instance of this kind, the reading adopted also by Tischendorf is faithfully quoted.

In many cases the various readings are inaccuracies, such as are incidental to the most accurate and careful persons, even to Tischendorf and Tregelles themselves; some proceeded from weariness or haste; not a few arose from the attempt to harmonize or explain; some from the feeling that all the Evangelists must have spoken under inspiration exactly alike on exactly the same topics; a few quite probably were alterations for ecclesiastical or doctrinal purposes.

A very large number of the readings which we have given, as will be obvious at a glance, do not in the least affect the essential meaning of the Gospels, nor essentially differ from the so called Received Text, or Common Version; and there are thousands of others still less important. The words or verses omitted from one Gospel by the critics will generally be found in some other, or are a repetition of words in the context. To exhibit these facts, was a leading motive for undertaking the labor of collecting and comparing the readings; every one of which the Translator has himself sought out and verified. In a few instances the authorities of the Manuscripts themselves, as given by Tischendorf, Tregelles, and others, are presented, that the reader may decide for himself — where indeed only a decision as to what is probably correct can after all be reached, and no certainty can be attained, or have been designed by the Spirit of Truth to be attained, on points on which the authorities are so divided.

But often, by a slight change, the meaning is considerably modified, and made more clear. It is as when a touch of the original artist's pencil is disclosed, which, by some accretion or fading in the course of time, had become hidden. A patient, careful, appreciating eye will discover much that will deeply gratify, and be highly prized.

MATTHEW.

CHAPTER I.

Title. ACCORDING TO MATTHEW: Td.
6. om. "the king" (2nd): Lm Td Tg Al.
7. ASAPH: Lm Td Tg Al.
10. AMOS: Lm Td Tg Al.
18. the Christ: Gb′ Tg. — om. γὰρ (in Text. Rec.), lit. *for*: Lm Td Tg [Al].
19. MAKE AN EXAMPLE OF: Gb′ Lm Td Tg Mey Al. — "a public example": Elz Gb.
25. A SON (om. "her first-born"): Lm Td Tg Al. In Lk. ii. 7, no various reading.

CHAPTER II.

8. the king, Herod: Lm Td Tg Al.
17. THROUGH: Gb′ Lm Td Tg Mey Al.
18. WEEPING AND MUCH LAMENTATION: Gb″ Lm Td Tg Mey Al.
21. ENTERED INTO: Lm Td Tg Al.
23. variously, Nazarath, Nazareth, Nazaret. — NAZORÆAN: so all the Gr. MSS.

CHAPTER III.

1. NOW (or, And): Elz Gb°Lm Td Tg Al.
2. om. "And": Lm Td [Tg] Al.
3. THROUGH: Gb′ Lm Td Tg Mey Al.
6. add RIVER to "the Jordan": Lm Td Tg [Al].
7. om. "his" (the baptism): Lm Td [Tg] [Al].
8. FRUIT: Gb Lm Td Tg Mey Al.
10. om. "also": Gb° Lm Td Tg Mey Al.
12. add "his" to "garner": Lm Tg.
14. om. "John": Lm Td Mey [Tg].
16. om. "unto him": [Lm] Td. — om "and" (4th): Lm Td [Tg] [Al].

CHAPTER IV.

8. TO HIM (after "said"): Lm (also after "came") Td Tg Al.
4. *a man:* Elz.—*in every* (in accordance with): Gb$^{//}$ Lm Tg Al.—ON (or, *upon*): Elz Gb Td.
5. SET (aorist): Gb$^{/}$ Lm Td Tg Al.
9. SAID: Lm Td Tg Al.
10. add *behind me*, after WAY: Gb$^{/}$ [Lm].
12. om. "Jesus": Gb^{oo} Td Tg Mey Al Dav.
13. KAPHARNAUM: Gb$^{//}$ Lm Td Tg Mey Al. So always—*Nazara:* Td Tg.
18. om. "Jesus": Gb Lm Td Tg Mey Al.
23. om. "Jesus": Td [Tg] Al.—IN ALL: Td Tg Al.
24. om. "and" before "demoniacs": Lm Tg [Tg-mg] Al.

CHAPTER V.

4, 5. transpose these verses of the C. V.: Lm (Lm-mg as C. V.) Td Tg.
9. THEY (om. in Gr. and not emphatic here; but expr. in vs 4, 5, 6, 7, 8): Gb^{o} [Lm] Td [Tg].
11. om. "falsely": Gb^{o} Lm [Tg-mg] Mey.
22. om. "without a cause": Lm Td [Tg] ("om." Tg-mg) Mey [Al] Dav, w. ℵ B Δ^{2} 48. 198. vg æth Or Bas Tert Gr-MSS-with-Aug and most MSS-w.-Jer.
25. om. "deliver thee" (2nd): Lm Td [Tg].
27. om. "by (to) them of old time": Gb Lm Td Tg Mey Al.
28. om. "her" (1st): Td.
30. DEPART: Lm Td Tg Mey Al.
31. prefix MOREOVER: Elz Gb Lm Td Tg Al.
32. EVERY ONE WHO: Gb$^{/}$ Lm Td Tg Al.
37. *shall be:* Lm Al.
39. SMITES (slaps): Lm Td Tg (*shall smite* Tg-mg).—om. "thy" (pron. expr. in Gr.): Td.
44. om. "bless them that curse you," "do good to them that hate you": Gb^{oo} Lm Td Tg Al w. ℵ B 1. 22. 209. itt vg cop syr-cu Thphil Or Eus Ir Cyp.—om. "despitefully use you and": Gb^{o} Lm Td Tg Mey Al.
46. *thus:* Lm Tg Al.
47. HEATHEN: Gb Lm Td Tg Mey Al.—THE SAME: Gb$^{/}$ Lm Td Tg Al.
48. AS (the other reading is, *just as*, or, *even as*): Gb$^{/}$ Lm Td Tg Al.—YOUR HEAVENLY FATHER: Gb$^{//}$ Lm Td Tg Mey Al.

CHAPTER VI.

1. pref. MOREOVER: Td [Tg-mg] [Al].—RIGHTEOUSNESS: Gb Lm Td Tg Dav Mey Al w. ℵ* B D 1. 209. &c. itt. vg Or Hil Aug Jer.
4. om. "himself": Gb^{o} Lm Td Tg [Al].—om. "openly": Gb^{oo} Lm Td Tg [Mey] [Al].
5. YOU pray &c. Gb$^{/}$ Lm Td Tg Mey Al.
6. om. "openly": Gb^{oo} Lm Td Tg Dav [Al].
12. FORGAVE (aor.): Lm Td Tg Mey Al w. ℵ* B Z 1. harl for fu syr-p Or Bas Nyss
13. om. "For thine. . . Amen": Gb Lm Td Tg Mey Dav Al w. ℵ B D Z 1. 118. 130. 209. (many others have it only in red ink in the margin) scholia of many MSS itt vg am fu for tol &c cop Or Nyss Cyr-jr Cyp Ter and all the Lat. FF except Op. This doxology is supposed to have been introduced from the Liturgies.
15. om. "their trespasses": Gb^{oo} Td w. ℵ D 1. vss.
18. om. "openly": Gb Lm Td Tg Dav Mey Al.
21. THY (twice): Gb$^{/}$ Lm Td Tg Mey Al.
22. om. "therefore": Td w. ℵ 6 curss itt vg syr-cu Hil Amb.
24. ONE (2nd, without the art.): in all but a few curss.
25. om. "or (and) what ye shall drink": Gb^{oo} Td w. ℵ 1. 4. 22. MSS-of-Jer. itt vg syr-cu æth Clem Ath Bas Chr Hil.
33. HIS KINGDOM AND RIGHTEOUSNESS: Lm (tr) Td w. ℵ B itt am Eus.
34. om. "the things of": Gb^{oo} Lm Td Tg Mey Al.

CHAPTER VII.

2. om. "again": Gb Lm Td Tg Mey Al.
6. SHALL trample (future): Lm Td Tg Mey Al.
8. *it is* opened: Lm Tg (*shall be*, Tg-mg).
9. om. "is there": Gb^{o} Lm Tg Mey [Al].—om. "if": Lm Td Tg Al.—SHALL ask: Lm Td Tg Al.
10. a fish ALSO: Lm Td Tg Al.
13. om. "the gate" (2nd): Lm [Td] w. ℵ* itt Clem Or Eus Cyp.
14. *How* NARROW: Gb Lm Tg Mey w. ℵ^{4} B^{2} E K L &c. curss itt vg syr-cu &c. Eph Cyr.—BECAUSE: Elz Td Al w. ℵ* B* X 1.** &c. vg-MSS-with-Gb sah cop Or.—om. "the gate:" [Lm] [Td].
15. pref. *But* (or *And*): Elz Gb [Tg] Al.

16. CLUSTERS OF GRAPES (pl): Lm Td Tg.
24. SHALL BE COMPARED (likened): Lm Td Tg (Tg-mg, as C. V.) — om. "these": [Lm] [Tg].
29. THEIR scribes: Lm Td Tg Mey Al w. ℵ B C^3 &c. 1. 13. 22. syr-jr cop æth sah Eus Aug.

CHAPTER VIII.

2. APPROACHING (having approached; lit. *having come to*): Gb′ Lm Td Tg Mey Al.
3. om. "Jesus": Gb° Lm Td Tg Mey Al.
5. om. "Jesus": Gb Lm Td Tg Mey Al.
7. om. "And Jesus": Lm Td [Tg] Al.
8. pref. BUT (or, And): Elz Gb Lm Td Tg Al. — WITH A WORD: Gb Lm Td Tg Mey Al. w. ℵ B C E &c. most curss and itt vg sah cop syr-cu syr-each go &c. Or.
10. NOT EVEN IN ISRAEL: Elz Gb Td Mey. — *with no one found I:* Lm Tg Al.
12. SHALL GO out: Td w. ℵ* most itt syr-cu syr-sch Ir Cyp Aug.
13. om. "and" (2nd): Lm Td [Tg] Al. — om. "his": Lm Td Tg [Al].
15. to HIM: Gb′ Lm Td Tg Mey Al.
21. om. "his": Lm Td Tg.
22. om. "Jesus": Td. — SAYS: Lm Td Tg Al.
23. THE boat: Elz Gb Td.
25. om. "his": Gb Lm Td Tg Mey Al. — om. "his (the) disciples": [Lm] Td Tg. — om. "us": Lm Td Tg ([Tg-mg] as C. V.) Mey Al.
28. *Gadarenes:* Gb′ Td Tg Al w. ℵ* B C*. — *Gergesenes:* Elz Gb. — GERASENES: Gb″ Lm Mey Thomson (The Land and the Book, ii. pp. 34–37, in which the identity seems fully established with the modern *Gersa*, or *Chersa*, near the lake) w. MSS of Origen (who says that it was the prevailing reading in his time, and that "Gadarenes" was in a few MSS), also d it vg sah syr-p-mg Ath Hil &c.
29. om. "Jesus": Gb Lm Td Tg Al.
31. SEND US AWAY INTO: Gb Lm Td Tg Mey Al.
32. om. "herd of" (1st): Gb Lm Td Tg. — om. "of swine" (2nd): Gb Lm Td Tg [Al].

CHAPTER IX.

2, 5. ARE forgiven: Lm Td Tg w. ℵ B Or Ir-lat itt vg each-syr go æth. — *have been* forgiven: Elz Gb Mey Al w. C E F &c. all the curss itt Or Eus Hil. — om. "thee": Gb° (in v 5 *thy*, expr^{d} in Gr., for "thee" Gb) Lm Td Tg Mey Al.
4. PERCEIVING: Elz Gb Td Mey Al.
8. FEARED: Gb″ Lm Td Tg Mey Al.
12. om. "Jesus": Lm Td [Tg] Al. — om. "unto them": Gb° Lm Td Tg Mey Al.
13. om. "to repentance": Gb Lm Td Tg Mey Al.
14. om. "oft": Lm Td w. ℵ* B 27. 71. g-scr.
16. pref. BUT (or, And): almost all authorities.
18. A RULER ENTERING: Gb′ Td Mey Al.
19. PROCEEDED TO FOLLOW (imperf): Lm Td Tg Al.
22. om. "Jesus": Td w. ℵ* D itt.
23. om. "unto them": Lm Td Tg Al.
26. THIS REPORT (fame): Elz Gb Lm Td Tg (Tg-mg as C. V.) Al.
27. om. "him": Lm [Tg].
32. DUMB (om. "man," often om. in translating when expr. as here in Gr.) Lm [Tg].
35. om. "among the people": Gb Lm Td Tg Mey Al.
36 WORRIED (or, harassed): Gb Lm Td Tg Mey Al w. ℵ B C D &c. 150 curss it vg Hil Jer Bas Chr.

CHAPTER X.

2. AND James: Lm Td.
3. om. "whose surname was Thaddeus": Gb° Td Al. — om. "Lebbeus whose surname was": Lm Tg.
4. THE ZEALOT: Gr. *Kananaios* (like "Nasoræan"), which seems to be a Syriac word (Hebraistic also) meaning zealot: Gb′ Lm Td Tg Mey Al.
8. om. "raise" &c.: Gb° Mey. — tr. "cleanse" &c. "raise" &c.: Gb Lm Td Tg Al. "raise" &c. is om. in ℵ^{4} C^3 E &c. curss vss Eus Bas Chr Jer; sustained by ℵ* B C* D 1. 33. &c. most itt vg æth Cyr Chr (some copies) Hil.
10. STAFF: Elz (Gb″ staffs) Lm Td Tg Mey Al.
14. FROM your feet. Lm Td.
19. DELIVER (subj. aor.) YOU: Lm Td Tg Al. — SPEAK (1st. subj. aor.): Elz Gb Lm Td Tg Al. — SPEAK (2nd subj. aor.) Td Tg Al.
23. add, *and if they persecute you out of this, flee into the next:* Gb″ [Lm] (persec. you *in the next*) Dav.
25. BEELZEBUL (Gr. Beelzeboul): Elz Gb Lm Td Tg Al. So everywhere. — SURNAMED: Gb Lm Td Tg Mey Al.

CHAPTER XI.

2. BY (inst^{d} of "two of"): Gb$^{\prime}$ Lm Td Tg Mey Al.
4. AND Jesus: so all authorities.
5. Lm brackets all the *ands*; Tg the *first*. — pref. AND to "dead": [Lm] Td Tg Al.
8. om. "raiment": [Lm] Td Tg Mey Al.
9. WHY &c.? TO SEE &c.? Td Tg-mg Mey Al. (Alford makes one question only — *But why went* you out to see a prophet?)
10. om. "For": [Lm] Td [Tg] [Al].
15. om. "to hear": Td [Tg] Mey Al.
16. WHO CALLING SAY: Gb$^{\prime}$ Lm Td Tg Al. — TO THE OTHERS: Gb$^{\prime}$ Td Tg Mey. — om. "their": Gb-mg^{o} Lm Td Tg [Al].
17. om. "unto you" (2nd): Lm Td Tg Mey Al.
19. WORKS: Td Tg (*children* Tg-mg) w. ℵ B* 124. MSS-w.-Jer cop syr-sch syr-p cop arm æth.
23. SHALT THOU EXALT THYSELF (or, be exalted?): Lm Td Tg Al w. ℵ B C D L* 1.** 22. itt vg syr-cu cop arm æth Ir-lat Jer. — *shalt descend*: Lm Tg Mey Al.

CHAPTER XII.

4. THEY ATE: Lm Td.
6. GREATER (neut. gen.): Gb$^{\prime}$ Lm Td Tg Mey Al.
8. om. "even": Gb Lm Td Tg Al.
10. om. "there was" (expr. in Gr.): Lm Td Tg Al. — A WITHERED hand: Lm Td Tg Al. The reading of the Rec. Text is, *the hand withered*, which is equivalent to the other.
11. if THIS fall: Elz Gb &c. with most authorities.
15. om. "multitudes": Lm Td [Tg].
18. om. "in" (before 2nd "whom"): Lm Td (not removed from his text, but adopted in his Notes) Al.
21. om. "in" (the Gr. prep. expr. before "his name"): Gb Lm Td Tg Mey Al.
22. om. "blind and" (2nd): Lm Td Tg Al. — om. "both": Lm Td Tg Al.
25. om. "Jesus": Lm Td Tg Al.
29. SEIZE: Lm Td Tg Mey Al.
31. om. "to men" (2nd): Gb^{o} Lm Tg [Al] Td.
35. THE good man: in most author.; THE evil man: in all. — om. "of the heart": Gb Lm Td Tg Mey Al. — GOOD THINGS: Elz Gb Td Al express the article; Gb^{o} Lm Tg Mey om. the art. The former may be rendered, *what is good; whatever things are good*. EVIL THINGS (with no article): Elz &c. w. ℵ B C D &c.
38. answered HIM: Lm Td Tg Mey Al.
43. pref. BUT (or, And): w. most authorities.
44. pref. AND to "swept": [Lm] Td.
47. om. this verse: [Td].

CHAPTER XIII.

9. om. "to hear": Td [Tg] Mey Al.
11. om. "unto them": Td.
14. TO them (or, in respect to them): Gb Lm Td Tg Mey Al.
15. I SHALL HEAL: Gb$^{\prime}$ Lm Td Tg Mey Al.
16. om. "your" (2nd): Lm [Tg] [Al].
17. om. "For": Td.
18. HIM THAT SOWED (aor. part.): Lm Td Tg Mey Al.
22. om. "this" before "world": Lm Td Tg Mey Al.
23. THIS (2nd, neut. pron.): Lm Td; (masc. art.) Tg Al.
25. SOWED THEREON: Lm Td Tg Mey Al.
28. SAY (2nd): Lm Td Tg Al.
29. SAYS: Lm Td Tg Al
30. om. "the" before "time": Gb Lm Td Tg Mey Al.
34. NOTHING: Lm Td Tg Mey Al.
35. add ISAIAH: Td. — om. "the world's": Lm Td Tg Al.
36. om. "Jesus": Gb^{oo} Lm Td Tg Mey Al.
37. om. "to them": Lm Td Tg Al.
40. burned UP (as in v 30): Elz Lm Td. — om. "this": Gb^{o} Lm Td Tg Mey [Al].
43. om. "to hear": [Lm] Td [Tg] Al.
44. om. "again": [Lm] Td Tg Al.
46. AND ON FINDING: Gb Lm Td Tg Mey Al.
51. om. "Jesus says to them": Gb^{oo} Lm Td Tg Al. — om. "Lord": Gb^{o} Lm Td Tg Mey Al.
52. KINGDOM (dat. without prep. as in M't xxvii. 57): Gb Td Tg Mey Al.
55. JOSEPH: Lm Td Tg Mey Al.

CHAPTER XIV.

3. put [him] AWAY: Lm Td Tg Mey Al. — om. "Philip": [Td] Mey Al.
6. TOOK PLACE: Lm Td Tg Mey Al.
8. SAYS: most authorities.
9. SORROWFUL (om. "nevertheless"): Lm Td Tg Mey Al.
12. the CORPSE: Gb$^{\prime}$ Lm Td Tg. — HIM: Lm-mg Td Tg Al.
13. pref. AND: most authorities.
14. om. "Jesus": Gb^{oo} Lm Td Tg Mey Al.

15. THE disciples: Lm Td Tg Al. — add THEREFORE: Td [Al].
16. om. "Jesus": Td.
22. om. "immediately": Td. — om. "Jesus": Gb Lm Td Tg Al. — THE disciples (om. "his"): Elz (not St) Gb Td Tg Al. — THE boat: Elz Gb Lm Td Al.
24. *but the boat was now many furlongs distant from the land:* Tg (Tg-mg as Rec. Text) w. B several curss and vv.
25. om. "Jesus": Gb Lm Td Tg Al
26. om. "the disciples": Td.
27. om. "Jesus": Td [Tg-mg].
29. AND CAME to (or, *towards*) Jesus: Td Tg-mg
30. om. "boisterous": Td w. ℵ B* 33. cop.
32. MOUNTED ON BOARD: Lm Td Tg Mey Al.
33. om. "came and": Td [Tg-mg] [Al].
34. came TO the land AT: Td Tg.

CHAPTER XV.

1. om. "which were": Lm Td Tg. — tr. "scribes," "Pharisees": Td Tg.
2. om. "their" (THE hands): Td [Tg].
4. God *said:* Gb// Lm Tg. — om. pron. "thy": Gb Lm Td Tg Al (lit. THE father &c). The article has often the force of the *possessive* pron. where the connection is clear, and the pron. itself is omitted. The phrase, *the father*, inst[d] of "your (or, *thy*) father," is also idiomatic in German. In this Translation, also, this idiom has been often retained.)
5. om. "and" before "shall not honor": Gb°° Lm Td Tg Mey [Al]. — om. "or his mother" (2nd): Lm [Tg-mg] [Al].
6. the LAW: Td Al. — the *word:* Lm Tg.
8. om. "draws nigh unto me with their mouth &c": Gb Lm Td Tg Mey Al.
11. enters: most authorities.
12. om. "his" (THE disciples): Lm Td [Tg-mg] Al. — SAY: Lm Td Tg Al.
15. THE parable: Lm Td Tg Al (brackets "this").
16. om. "Jesus": Gb° Lm Td Tg Mey Al.
17. om. "yet": Lm Td Tg.
22. om. "unto him" Lm Td Tg Al. — *continued crying out* (imperf.): Lm Tg.
26. ALLOWABLE: Lm Td Mey Al.
27. FOR, TOO, (or, even): most authori.
30. at HIS feet: Gb// Lm Td Tg Mey Al.
31. the *crowds:* Elz Gb Lm Tg. — AND lame: Lm Td Tg Al.
33. om. "his": [Lm] Td [Tg] Al.
35, 36. BIDDING, HE TOOK: Lm Td Tg.
36. om. "his": [Lm] Td [Tg] Al.
39. MAGADAN: Lm Td Tg Al.

CHAPTER XVI.

2, 3. "When (AT EVENING). . . times" om.: [Td] [Al]. — om. "O ye hypocrites": Gb°° Lm Td Tg Mey Al.
4. om. "the prophet": Gb° Lm Td Tg Mey Al.
5. THE disciples: Lm Td Tg Mey Al.
8. om. "to them": Gb Lm Td Tg Al. — *have no bread:* Lm Mey.
11. ? BUT, beware: Gb// Lm Td Tg Mey Al.
12. leaven of THE PHARISEES &c.: Td.
13. om. "I" (PRONOUNCE THE SON OF MAN TO BE): Gb° [Lm] Td Tg ("I" [Tg-mg]) Mey Al.
19. om. "And": Td.
20. THE disciples: Lm Td Tg Al. — om. "Jesus": Gb Lm Td Tg Mey Al.
23. MY STUMBLING BLOCK: Elz Gb Lm Td Tg Al.
26. what WILL a man BE profited: Lm Td Tg Al.
27. his DOING: Elz Gb Lm Td Tg.
28. some OF THOSE standing here: Elz Gb Lm Td Tg.

CHAPTER XVII.

1. AND James: Elz Gb &c.
4. I WILL make: Lm Td Tg-mg Mey Al.
5. *a cloud of light*: Gb w. no Uncials.
9. om. "again": Lm Td Tg Mey Al (Td excludes from Mt the verb translated in the C. V. "rise again": this verb however simply means *rise up;* or, *arise*).
10. om. "his" (THE disciples): Gb° Lm Td Tg.
11. om. "Jesus": Gb°° Lm Td Tg Mey Al. — om. "unto them": Lm Td Tg Mey Al. — om. "first": Gb° Lm Td Tg Mey Al.
15. *is sick* (instead of SUFFERS BADLY): Lm Tg (Tg-mg as Rec. Text and Td).
20. om. "Jesus": Lm Td Tg Al. — SAYS: Lm Td Tg Al. — LITTLE FAITH: Lm Td Tg Al w. ℵ B 1. 13. 22. 33. syr-cu sah cop arm æth Or Chr Hil.
21. om. "Howbeit this kind goeth not out but by prayer and fasting": Td [Tg] ("om" Tg-mg) w. ℵ* B 33. two itt syr-cu syr-jr &c. Eus-can.
23. om. "again": Elz Gb Td Tg Mey Al.
25. ENTERED: Elz Gb Lm Td.
26. om. "Peter"; Gb°° Lm Td Tg Mey Al.

CHAPTER XVIII.

2. om. "Jesus": Td Tg Al.
7. om. "that" (THE MAN): Gb° Lm Td Tg.
8. IT off: Gb// Lm Td Tg Mey Al. — tr. "halt" (LAME) "maimed": Lm Td w. ℵ B 157. itt vg.
11. om. "For the Son of man is come to save that which was lost": Gb°° Lm Td Tg Dav [Al].
15. om. "against thee": Lm Td [Tg-mg]. — om. "and" before "tell": Gb Lm Td Tg Al.
16. with THYSELF: Td w. ℵ K L M 1. 13. 33. &c. Or Bas Chr.
21. TO HIM after "said": Lm Td Tg Al.
25. THE master: Td Tg Al.
26. THAT servant; Td w. ℵ^{c} D L Δ 33. it (exc. q) vg syr-cu &c.
28. om. "ME": Gb°° Lm Td Tg Al. — WHATEVER thou owest (idiomatic, and lit. *if thou owest anything*): Gb Lm Td Tg Al.
29. om. "at his feet": Gb Lm Td Tg [Al]. — om. "all": Gb°° [Lm] Td Tg Al.
31. what was TAKING PLACE (pres. partic. here, but *aor.* in last clause): Td.
35. om. "their trespasses": Gb Lm Td Tg Al.

CHAPTER XIX.

3. om. "the" before "Pharisees": Lm Mey Tg Al. — om. "unto him": Gb°° Lm Td Tg Al. — om. "for a man": Lm Td Mey Al.
4. om. "unto them": Lm Td Tg Al.
7. om. "her": Lm Td Tg.
9. NOT FOR UNCHASTITY: Gb Td Tg Al. — om. "and whoso marrieth her which is put away doth commit adultery": Td [Tg] w. ℵ C^{3} D L S itt syr-cu &c. Or.
10. om. "his" (THE disciples): Td [Al].
14. said TO THEM: Td w. ℵ C D L M itt syr-cu &c. Chr.
16. TO HIM after "came" (coming): Lm Td Tg Al. — om. "Good" before "Teacher": Gb°° Lm Td Tg Mey Al Dav. w. ℵ B D L 1. 22. itt æth Or (twice) Hil.
17. Why ASK me CONCERNING THE good? Gb Lm Td Tg Mey Al Dav w. ℵ B D L 1. 22. most it vg syr-cu syr-jr &c. Or Eus Jer Aug. — ONE IS THE GOOD (om. "God"): Gb Lm Td Tg Mey Al.
19. THE father: Gb Lm Td Tg Al (see xv. 4).
20. om. "from my youth up": Gb° Lm Td Tg Al w. ℵ B L. 1. 22. itt am for &c. Ir Cyp Jer. — these all: Lm Tg.
21. om. art. before POOR: Elz Gb Td.
22. om. "that saying": Td. — om. "that" (*the* saying): [Lm] Tg Al.
24. ENTER: Gb Td Tg (Tg-mg as C. V.) Al. — om. "enter" (2nd): Td [Tg] Al. — HEAVEN (inst^{d} of "God"): Lm Td Tg (Tg-mg as C. V.) Al. — *cable* inst^{d} of "camel": X-scr 10 curss b syr-p.
25. THE disciples: Gb Lm Td Tg Al.
26. POSSIBLE ALL THINGS (words in this order, but different in Mk x. 27 and Lk xviii. 27): Td w. ℵ L Z.
28. YOURSELVES (inst^{d} of 2nd "ye"): Td Tg (Tg-mg as C. V.) w. ℵ D L Z.
29. OR HOUSES (put after "fields"): Td Tg (Tg-mg as C. V.) Al. — om. "or wife": Lm Td Tg Mey Al. — MANY TIMES MORE: Lm Td Tg Mey Al.

CHAPTER XX.

3. om. "the" before "third": Gb Lm Td Tg.
5. pref. AND: Td Tg [Tg-mg] Al.
6. om. "hour": Gb°° Lm Td Tg Al. — om. "idle" (1st): Gb Lm Td Tg Al Dav.
7. om. "and whatsoever is right that shall ye receive": Gb°° Lm Td Tg Mey Al. w. ℵ B D L Z 1. most it vg sah Or Cyr Jer.
8. om. "them": Td [Tg].
10. THE before "denarius": Td Tg [Tg-mg] [Al].
12. Lm puts an interrogation point at the end of this verse.
15. OR is it not? Elz Gb Td [Al]. — OR is thy eye: Elz Gb Lm Td Tg Al.
16. om. "for many be called but few chosen": Td [Tg] [Al] w. ℵ B L Z 33. sah cop æth.
17. om. "disciples": Gb° Td Tg. — ON THE WAY, put in the clause with "said": Lm Td Tg (Tg-mg as C. V.) Mey Al.
19. om. "again": Td Tg (not Tg-mg) Mey Al.
21. lit. *at the right and at the left of thee:* Lm Td (Gb Tg Al have "thee" in both clauses).
22. om. "and to be baptized with the baptism that I am baptized with": Gb Lm Td Tg Mey Al w. ℵ B D L Z 1. 22. most it vg syr-cu &c Or Epiph Hil Jer &c.
23. om. "And": Lm Td Tg Al. — also same omiss. as in v. 22, with the same authorities. — om. "my" before "left": Gb°° Lm Td Tg Al. —

to GRANT THIS: Td Al w. C D Δ 33. &c. sah cop syr-p syr-cu Chr.
26. om. "But": Gb Lm Td Tg Al.—*not so is it*: Lm Tg.—SHALL be: Gb// Lm Td Tg Al.
27. SHALL be: Gb// Lm Td Tg.
30. om. "Lord": Td w. ℵ D 13. &c.
33. may OPEN: Lm Td Tg.
34. om. "their eyes" (2nd): Lm Td Tg Mey Al.

CHAPTER XXI.

4. om. "All": Gb°° Lm Td Tg Mey Al. —pref. AND: Elz Gb Lm Td Tg Al.
5. pref. ON to "a colt": Lm Td Tg Mey Al.
7. om. "their" (expr. in Rec. Text): [Lm] Td Tg [Tg-mg] Al. But the art. may have the force of a pron. —HE SAT: St Gb Lm Td Tg Mey Al.
9. before HIM: Lm Td Tg Mey Al.
11. THE PROPHET JESUS: Lm Td Tg Al.
12. om. "of God": Gb° Lm Tg [Tg-mg] w. ℵ B L 3 curss and some vss Or Chr Hil. It is also wanting in Mk and Lk. It is inserted here by Td &c. w. the other Uncials, almost all the curss., it (exc. b) vg syr-cu syr-each Or (thrice).
13. you MAKE: Lm Td Tg Mey Al.
15. THAT WERE SHOUTING: Lm Td Tg Al.
20. The last clause a question, inst[d] of an exclamation, by vg St Gb Lm Td Tg Al.
25. lit. *the baptism that was John's:* Lm Td Tg Mey Al.
28. om. "and" (1st): Td.—om. "my" before "vineyard": Gb°° Td Tg Mey Al.
29, 30. The replies in these two verses are *transposed* in B several curss tol[2] cop syr-jr arm æth (2 copies) Isid.—om. "but": [Lm] Td.—coming to the OTHER: Gb Td Mey Al.
31 om. "unto him": Lm Td Tg Al.—Inst[d] of THE FIRST, Lm Tg Dav read *The later* (or, *latter*), w. B; *The second* is in 4.; *The last*, in D several curss and vss (including many itt and copies of vg) Aug.; *The younger*, in Hil. By *The latter* (or *later*) Tg and Dav understand *He who afterwards went*. Jerome says, that if we read *The last*, then we may conclude that the Jews understood Jesus very well, but were unwilling to answer what they thought; as when they were asked about John's baptism. But the variation seems to have proceeded from the transposition of the replies in such MSS as B &c.
32. *not even* regretted: Lm Tg Mey Al w. B 1. &c. itt vg &c. Hil (c e read, *you, seeing this, regretted afterwards that you did not believe him*).
33. om. "certain": Gb Lm Td Tg Mey Al Dav.
38. HAVE: Gb′ Lm Td Tg Mey Al.
44. om. "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder": Gb° [Lm] Td [Tg-mg] w. D 33. itt Or Eus Ir Lcif Cyr. Retained in Lk xx. 18.
46. SINCE: Elz Gb Lm Td Tg Al.

CHAPTER XXII.

3. Jerome remarks, that most MSS had *servant;* and, if this was the true reading, *Moses* must be meant; and by "servants" (v. 4) the *prophets*. But if the 1st was *servants*, then the *prophets* must be meant there, and the *apostles* must be meant in v. 4.
5. THIS, THAT (rel. pron.): Lm Td Tg Al.
7. om. "when heard, he": Gb°° Td Tg Al.
10. BRIDE-CHAMBER: Td Tg-mg w. ℵ B* L.
13. lit. *having bound his feet and hands:* Elz Gb Lm Td Tg Mey Al; many MSS, *hands and feet;* D itt syr-cu Ir-lat Lcif read, *take him away by feet and hands*.—om. "take him away and": Gb°° Lm Td Tg Mey Al.—HIM (expr. after "cast out"): Lm Td Tg Mey.
20. And says JESUS: Lm Td. (Jus. in Apol. has, *Tell me whose image the coin has*).
21. om. "unto him": Td.
23. om. "the" before "Sadducees": Elz Gb Lm Td Tg Al w. almost all MSS.—om. "which": Lm Td Tg Al.
27. om. "also": Td [Tg] Al.
30. ARE GIVEN IN MARRIAGE (the word commonly thus translated is a verb with a prefix-preposition, while this in v 30 may mean *are married;* "said of females," so Al): Gb′ Lm Td Tg Mey.—om. "of God": Gb° Lm Tg [Al].
32. *He is not the God of dead* [*men*]: Lm Tg Al (who brackets "God," i.e the 1st in C. V). HE is not a God of DEAD [MEN]: Td w. ℵ D (*the* God, B L Δ) 10 curss many vss

Td. adds, that if the authority of Origen outweighs the most ancient MSS, it must read, *God is not a God of dead* [*men*]; so also read Elz Gb.
35. om. "and saying": Lm Td Tg.
37. om. "Jesus": Lm Td Tg Mey Al.
38. tr. "first" "great": Gb′ Lm Td Tg Mey Al w. ℵ B D, best curss and vss.
39. om. "And": Td.
40. HANGS: Gb′ Lm Td Tg Mey Al.
44. UNDER: Gb′ Lm Td Tg Mey A.

CHAPTER XXIII.

3. om. "observe" (1st): Gb° Lm Td Tg Mey Al. — tr. "observe," "do": Lm Td Tg Mey Al.
4. AND (or, But) instd of "For": Gb′ Lm Td Tg Mey Al. — om. "and grievous to be borne": Gb° Td [Tg] Al. — THEMSELVES (expr. in Gr.): Lm Td Tg Al.
5. FOR they make: Gb′ Lm Td Tg Al. — om. "of their garments": Gb° Lm Td Tg Mey Al.
7. om. "Rabbi" (one of them): Gb° Lm Td Tg [Al].
8. your TEACHER: Gb′ Lm Td Tg Mey Al. — om. "Christ": Gb Lm Td Tg Al.
9. your Father, THE HEAVENLY: Lm Td Tg Al.
14. om. "Woe unto you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation": Gb°° Lm Td Tg Mey Al. w. ℵ B D L Z 1. 33. &c. itt am for harl &c. sah &c. Or Eus-can Jer.
17. that HALLOWED (or, consecrated): Lm Td Tg Al.
19. om. "fools and": Gb° [Lm] Td Tg Mey Al.
21. that *has dwelt:* Gb Tg Al; THAT DWELLS: Elz Lm Td Mey.
23. *but* (or, *and*) these: Gb′ Lm Tg Mey Al.
24. om. "that" (who): Lm Tg Al. — *cable* instd of "camel": M and a few curss.
25. *iniquity* instd of INTEMPERANCE: Gb. — INTEMPERANCE: Gb′ &c.
26. om. "and platter": Gb°° Td Mey Al. — the outside of IT: Gb′′ Lm Td Tg Mey Al.
34. om. "and" (3rd): Lm Td Tg Al.
35. BARACHIAH: Jerome says that in the Gospel which the Nazarenes use we find written, *son of Jehoida*, for *son of Barachias*. It is an historical fact that a Zach., son of Barach., did perish at the siege of Jerus., as here described; and probably some transcriber, or the translator of Mt, confounded the persons.
37. unto HER: Elz Gb Lm Td Tg w. most authorities; also found written, *to herself, to thee, to thyself.* — om. the pron. expr. "her" before "wings," (lit. the wings): Elz Gb [Lm] Td [Tg-mg] Al. — om. "her" before BROOD: Lm [Tg]. — *her own* brood: Elz Gb.
38. om. "desolate": Lm Mey.

CHAPTER XXIV.

2. BUT HE ANSWERING said: Lm Td Tg Mey Al.
3. om. art. expr. before CLOSE (it is expr. with pron. before "coming"): Lm Td Tg Mey Al.
6. om. "all": Gb° Lm Td Tg.
7. om. "and pestilences": Lm Td Tg [Tg-mg] Mey Al.
9. all THE nations: St Gb Lm Td Tg Al
16. TO (or, *along over*) the mountains: Elz Gb Td Al; "into" (or, unto): Lm Tg.
17. THE THINGS out of: Gb Lm Td Tg Mey Al.
18. his GARMENT: Gb′′ Lm Td Tg.
19. Woe to those sucking (MSS w. Or).
24. MISLED: Td '59 act. aor.; Td '68, pass.
27. om. "also": Gb°° Lm Td Tg Mey Al.
28. om. "For": Gb° Lm Td Tg Mey Al.
31. om. "sound of a": Td.
32. leaves *are put* forth: Gb′′ Lm Tg Al.
36. NEITHER the angels of heaven, NOR THE SON: Lm Td Mey w. ℵ* ℵ[7] B D 13. &c. itt (e, Son of man) syr-jr æth arm Ir Or-lat Chr Cyr Hil Amb MSS-lat-with-Jer. But Elz Gb Tg Al om. "nor the Son" w. ℵ[6] E F &c. 1. 33. &c. g vg am sah cop syr-each &c Gr-copies-with-Jer., also Gr-copies-with-Or (according to Tg as quoted from Jerome) Bas Did Amb &c. — om. "my": Gb Lm Td Tg.
37. "For" instd of "But": Lm Tg. — om. "also": Lm Td Tg Al.
38. Lm [Tg] add *those* to "days."
40. om. *art.* before "one" and "other": Gb° Lm Td Tg Al.
41. lit. *mill-stone:* Gb′ Lm Td Tg Mey Al.
42. DAY: Lm Td Tg Al.
45. om. "his" (1st): Gb° Lm Td Tg Mey Al. — *service* (or retinue): Elz Gb.

18. om. "his coming": Lm Td Tg [Tg-mg].
19. add HIS: Gb′ Lm Td Tg Mey Al.—EAT &c. (subj.): Gb Lm Td &c.

CHAPTER XXV.

2. tr. "wise" "foolish" (prudent, heedless): Lm Td Tg Mey Al.
3. FOR THE HEEDLESS: Td Tg Al.—om. "their": Td.
4. om. "their" (1st): Lm Td Tg Mey Al.
6. om. "cometh": Gb° Lm Td Tg Mey Al.—lit. *unto* (or, *for*) *meeting* (om. "him"): Td Al.
9. om. "but" (2nd): Gb Lm Td Tg Mey Al.
11. om. "also": Lm [Tg].
13. om. "wherein the Son of man cometh": Gb Lm Td Tg Mey Al.
15. IMMEDIATELY: Td connects this with v. 16.
16. om. "Then": [Lm] Td [Tg].
17. om. "And": [Lm] Td [Tg-mg].—om. "he also": Gb° Lm Td Tg Al.
20. om. "beside them": Gb° Lm Td Tg.—om. "talents" (4th): [Tg].
22. om. "had received": Gb° Lm Td Tg Mey Al.—om. "beside them": Gb° Lm Td Tg.
31. om. "holy": Gb Lm Td Tg Mey Al.
35. Origen quotes this as follows: Because of the sick I was sick; and because of the hungry I was hungry; and because of the thirsty I was thirsty. Also Justin and Clem. add, In what things I find you, in these I will judge you. (*Cl.* For as I find you, such will I judge you.)
38, 39. AND when: almost all authorities.
40. om. "my brethren": [Lm] w. B* Clem Or.
41. *fire which my Father prepared:* Gb′ w. D 1 &c. itt Ir Or Cyp Hil Aug.
44. om. "him": Gb Lm Td Tg Al.

CHAPTER XXVI.

3. om. "and the scribes": Gb° Lm Td Tg Mey Al.
8. om. "his": Gb°° Lm Td Tg Mey Al.
9. om. "ointment": Gb Lm Td Tg Mey Al.—POOR (without the art.) Els Gb′ Td Tg Al.
17. om. "unto him": Gb°° Lm Td Tg Al.
20. add DISCIPLES: Lm Td Mey.
22. om. "of them": Gb° Lm Td Tg Mey Al.
26. A LOAF: Lm Td Tg.
27. A cup: Td Tg Mey Al —om. "and" (2nd): Lm [Tg].
28. om. "new": Td Mey Al w. ℵ B L Z 33. 102. Cyr
33. IF all: Gb Lm Td Tg Mey Al.
36. Gethsemanei: Gb″ Lm Td Tg Al.—GO YONDER AND PRAY: Lm Td Tg.
39. ADVANCING (more lit. *approaching*): Gb′ Td Tg. The diff. between this and the Rec. reading is, that the former has the prefix prep. *to;* and the latter, *forward*. The former is sustained by ℵ A C D I L 1. 33. &c. syr-p many MSS-with-Chr.; the latter by B M many curss it vg sah cop Or-Lat Hil &c.—om. "my": Td [Tg] [Al].
42. om. "cup": Gb°° Lm Td Tg Mey Al.—om. "from me": Gb°° [Lm] Td Tg Mey Al.
43. AGAIN FOUND: Gb″ Lm Td Tg Al.
44. saying AGAIN: Td.
45. om. "his": Lm Td Tg Al.
50. FOR WHAT (purpose): Gb Lm Td Tg Mey Al.
53. THIS MOMENT ("now," put before "give"): Td Tg (Tg-mg as C. V.)
55. om. "with you": Gb° Td [Tg] Mey Al.
59. om. "and the elders": Gb°° Lm Td Tg Mey Al. If this reading be retained the transl. would be, *the chief priests and the elders and,* [*in one word*], *the whole Sanhedrim.*—lit. *shall put* &c., Lm Td Tg Mey. It is subj. in many authorities.
60. om. "yea, yet found they none" (2nd): Gb [Lm] (om. "yea": Lm) Td Tg Mey Al (retains *yea*).—om. "false witnesses" (2nd): Td Tg Mey Al.
61. om. "it": Gb° Tg [Tg-mg] Al.
62. two questions in one: Lm Td Al.
63. om. "answered and": Tg.
65. om. "his" (2nd): Gb° [Lm] Td Tg [Tg-mg] Mey Al.
71. om. "also": Td [Tg-mg].
75. om. "unto him": Gb° [Lm] Td Tg Al.

CHAPTER XXVII.

2. om. "him" (expressed in Gr.) after "delivered": Lm Td Tg Mey Al.—om. "Pontius": Td Tg.
3. "betrayed" (HIS BETRAYER): Els Gb Td Al edit the pres. part.
9. JEREMIAH: Jerome was shown an apocryphal MS of Jer. in possession of the Nazarenes, in which the passage is found; and he adds that he thinks it taken from Zachariah in the common manner of the evangelists and apostles, who, neglecting

the order, minded only the sense, of the words.
11. om. "unto him": Td.
16, 17. pref. *Jesus* (Joshua) to "Barabbas": Mey w. 1*. syr-jr arm Or-lat (expressly).
22. om. "unto him": Gb^{oo} Lm Td Tg Mey Al.
23. And (or, But) HE said: Td Tg (Tg-mg as C. V.) Al.
24. om. "just": [Lm] Td [Tg] Mey Al.
28. *having clothed him:* Lm Mey w. ℵ^{c} B D 157. itt Or-lat. This reading is defended on the ground that he was scourged naked, and then his tunic was put on, and over that the purple.
34. WINE: Gb^{f} Lm Td Tg.
35. om. "that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots": Gb Lm Td Tg Mey Al Dav. w. all Uncials.
40. AND come down: Lm Td.
41. om. "also": [Lm] Td. — pref. *And* (or, But): [Lm] [Tg].
42. om. "If": Gb^{o} Td Tg Mey Al. — we WOULD believe ON: Td. — *will believe on him*, Gb^{f} Mey Tg; *believe him*, Elz Lm Tg-mg.
43. ON God: Elz Gb Lm Td Tg Al. — om. "him" (1st): Td [Tg].
46. LĔMA: Td Tg Al. Written also lama, lima, lĕma.
54. THE OCCURRENCES (the things taking place): Lm Td Mey Tg Al.
57. AND at evening: all MSS but A*.
58. om. "the body" (2nd): Td [Tg].
64. om. "his": Td. — om. "by night": Gb Lm Td Tg Mey Al.

CHAPTER XXVIII.

1. Pref. AND (or, Now): almost all authorities.
2. om. "from the door": Lm Td Tg Mey Al.
6. om. "the Lord": Td [Tg] Mey [Al].
9. om. "and as they went to tell his disciples": Gb^{oo} Lm Td Tg Mey Al.
14. come to A HEARING BEFORE &c.: Elz Gb Td Mey Al. — om. "him": Td [Tg].
15. *this very day:* Lm Tg Mey Al. — om. "commonly" (far and wide): Td w. ℵ D 33. 60. Or.
17. om. "him" (2nd): Lm Td Tg Mey Al.
19. om. "therefore": Gb [Lm] Td [Tg] Mey Al. — *having baptized:* Tg w. B D d.
20. om. "Amen": Gb Lm Td Tg Al. Tg adds w. B, *According to Matthew.* There are various other endings.

MARK.

CHAPTER I.

Title. ACCORDING TO MARK: Td w. ℵ B F; *Gospel according to Mark:* Gb Lm Tg w. A D L Δ &c. 1. 33.
1. om. "the Son of God": Td w. ℵ* curss Ir-gr Or Jer (all three expressly).
2. ISAIAH the PROPHET: Gb Lm (Lm-mg as C. V.) Td Tg Mey Al. — om. emphatic *I* expr^{d} in Gr: Lm Tg Al. — om. "before thee": Gb Lm Td Tg Mey Al.
3. Tg construes "in the Desert" with "prepare," according to the Heb.; but the Septuagint is as C. V.
4. lit. *John who baptizes:* Td Tg Al. — om. "and" before "proclaimed": [Tg] ("om". Tg-mg) Al — which might be exactly rendered, *There arose John the Baptizer, proclaiming* &c. (Lm edits *There arose John baptizing . . . and proclaiming*).
5. ALL THE PEOPLE OF JERUSALEM: Gb Lm Td Tg Mey Al.
8. om. "indeed": [Lm] Tg Al. — WITH WATER (om. the prep. expr^{d} in Gr.): Td [Tg] (om^{d} in Tg-mg) Al. — Accords to Td, Mk and Lk om. the prep.; Mt and John use it. But if retained here in Mk, it may have, as it often has, the force of the Heb. prep., and be translated *with*. — IN the H. S.: Elz Gb [Lm] Td [Tg]; *with*, Al.
9. NAZARETH: in Gr. *Nazaret*, Gb Lm Td Al.
10. OUT OF: Gb$^{//}$ Lm Td Tg Mey Al. — PARTED (lit. *rent*, as when the lightning rends the sky): Elz Gb Lm Td Tg Al; *opened*, D it vg. — *unto:* Lm (Lm-mg as C. V.) Td Tg Al.
11. om. "there came": Td. — with (or, in) THEE: Gb^{f} Lm (Lm-mg as C. V.) Td Tg Mey Al. See also Mt. iii. 17.

13. om. "there": Gb Lm Td Tg Al.
14. om. "of the kingdom": Gb^{oo} [Lm] Td Tg Mey Al.
15. om. "And": Gb^{oo} Td [Tg-mg] Al. — om. "And saying": Td w. ℵ* c Or. — believe IN: so all Uncials.
16. AS HE PASSED ALONG: Gb$^{//}$ Lm Td Tg Mey Al. — the brother OF SIMON: Gb$^{//}$ Lm Td Tg Mey Al. — casting ROUND: Gb Lm Td Tg Mey Al. — om. "a net": Td Tg Al.
18. om. "their": Gb^{oo} Lm Td Tg Mey [Al].
19. om. "thence": Gb^{oo} [Lm] Td Tg Mey Al. — om. "their": Elz Gb Lm &c.
21. om "entered and": Gb^{oo} Td [Tg] Al.
23. add, IMMEDIATELY: Td [Tg-mg] Al.
24. om. "Let us alone": Gb^{o} Lm Td Tg Mey Al. — WE know: Td Tg-mg w. ℵ L Δ cop arm æth Or Eus Bas &c.
25. om. "saying": Td w. ℵ* A*.
27. IT IS new TEACHING &c.: Lm Td Tg Mey Al (Td Mey Al connect "by authority" with "teaching"; Lm Tg, with "commands," as in C. V.)
28. om. "immediately": [Tg]. — add, EVERYWHERE: Td [Tg] Mey Al.
31. om. "her" before "hand" (the hand): Lm Td [Tg] Mey Al. — om. "immediately": Td Tg.
37. AND FOUND (om. "when"): Td Tg Al.
38. add, ELSEWHERE: Td Tg Mey Al.
39. CAME PREACHING: Td Tg. — lit. *into* their syn.: Gb Lm Td &c.
40. om. "and kneeling down to him": Lm* [Tg] ("om." Tg-mg) [Al] w. B D curss itt. — om. "to him and": Td w. ℵ L 1. itt arm. — om. "and" before "saying": Td [Al].
41. om. "Jesus": Lm Td Tg (not Tg-mg). — om. "unto him": Td w. ℵ 1. itt syr-sch.
42. om. "as soon as he had spoken": Gb^{o} Lm Td Tg.
45. ON (or, *upon*) desert places: Td Tg Al.

CHAPTER II.

2. om. "straightway": [Lm] Td [Tg].
3. "to him," put after "bringing": Td Tg-mg Al.
4. BRING [HIM]: Td Tg-mg — WHEREON (lit. *where*): Gb$^{/}$ Lm Td Tg Al.
5. pref. AND: Elz Gb Lm Td Tg Al. — *have been forgiven:* Elz Gb Mey Al. — om. "thee": Gb Td Tg Mey Al.
7. thus? HE BLASPHEMES: Lm Td Tg Mey Al. — BUT ONE, GOD: so all Uncials.
8. SAYS: Td Tg Al.
9. ARE FORGIVEN: as in v. 5. — om. "thee": Gb Td Tg (not Tg-mg) Al. — om. "and" before TAKE: Gb [Tg] Mey Al.
11. om. "and" before TAKE: Gb [Lm] Td Tg Al.
12. "immediately" construed w. TAKING: Td Tg Al. — THE LIKE (this word here in the 1st or emphatic place; but in Mt ix. 33, the first word is "never"): Td Tg (not Tg-mg) Mey Al.
13. TO the lake: Td w. ℵ*.
15 IT HAPPENS: Td Tg (not Tg-mg) Mey Al. — THAT HE IS &c.: Td Mey Tg (brackets "as"). — AND THERE FOLLOWED &c.: Td Tg.
16. ALSO scribes of the Phar.: Lm-mg Td Tg (*the* scribes; the S. and the Ph., Lm Tg-mg) Mey. — AND before SEEING: [Lm] Td Tg (not Tg-mg). — *with the sinners and tribute collectors* (1st): Lm Tg Al. — [Why is it] that: Td Tg. — Why [is it] that: Gb Lm Mey. — He is eating &c.: Al. — om. "and drink": [Lm] [Tg-mg] with the sinn. and the trib. coll. Lm (Lm-mg as C. V.) Tg; WITH THE TRIB. COLL. AND SINN. Elz Gb Td Al.
17. om. "to repentance": Gb Lm Td Tg Mey Al.
18. AND THE PH. (1st in nom. case): Gb Lm Td Tg Mey Al. — THE DISCIPLES, before "of the Ph." (2nd): Td Tg [Tg-mg] Al Mey.
20. fast in THAT DAY: Gb Lm Td Tg Mey Al.
21. om. "also": Gb Lm Td &c. — THE PART SUPPLIED: Lm Td. Meyer and Alford adopt an arrangement of the words, which Mey correctly renders, *the new supplied patch of the old* [*garment*] *tears loose from the same;* but Al substantially renders as the text of this Translation. Tg brackets "it," and does not, w. Lm and Td, add FROM.
22. om. "new" (2nd): Gb^{oo} Lm Td Tg Mey Al. — WILL burst: Lm (not Lm-mg) Td Tg Al. — the wine is LOST, AND THE SKINS: Td Tg Mey Al (Tg-mg as C. V., except that he brackets "is spilled"). — om. last clause of the v.: Td [Tg] Mey Al.
23. MAKE [THEIR] WAY [ALONG]: Lm Tg-mg w. B G H have this in one compound word; Elz Gb Td Tg Mey Al in two words. The sense is the same. Meyer insists that it is to make a path by pulling up the stalks of grain. But, to say nothing of the parallel passages, the

action here is that of plucking off the heads of grain, and his explanation is forced. Robinson finds authority both in the Septuagint and in the later Greek, for rendering it simply, *to go*, *to go on one's way*, *to journey*.

25. SAYS: Lm Td Tg.
26. om. "how": [Tg] [Al]. — om. "the" before "high-priest": Gb° Lm Td Tg [Tg-mg] Mey Al.

CHAPTER III.

1. om. "the" (art. expr. in Gr.) Td [Tg]. But the sense may be definite without the art.; as, "to [the] lake."
2. CURES: Td w. ℵ Δ 71.
3. "withered" (an adj., lit. having the hand a withered [one]): Lm Td &c. But Elz Gb have a particip. as in v. 1.
5. HEART (sing): in all MSS. — om. "thine": Td [Tg] Al. — om. "whole as the other": Gb Lm Td Tg Mey Al.
6. ENTERED INTO: lit. *made*, Elz Gb Lm Td; *gave*, Tg Al.
7. AND: all Uncials but D. — om. "him": Gb°° [Lm] Td Tg Mey Al. — FOLLOWED, put after "Judæa": Td w. ℵ C Δ many itt vg.
8. om. "they" (1st): [Lm] Td Tg [Al]. HEARING: Lm Td Tg Al.
15. om. "to heal sicknesses and": Td Tg [Tg-mg] Mey Al.
16. pref. AND HE ORDAINED THE TWELVE: Td w. ℵ C* Δ æth.
18. ZEALOT (Gr. *Kananaios*, lit. Cananæan, most probably the Syriac for *zealot;* for if it were Canaite, i.e. of Cana, it would seem to require *Kanaios*): Lm Td Tg Mey Al. But Elz Gb have Καναίτην (Gr.), which also means zealot.
19. HE comes: Td.
20. A crowd: Elz Gb Td; *the* crowd, Lm Tg Al. — CANNOT EVEN: with the reading of Elz Gb Td, who adopt the Gr. μήτε, the passage would read, they neither were able to eat, nor did eat. But as Winer remarks, the sense "obviously is, that they were not able even to eat. Accordingly μηδὲ must be adopted." And so Lm Tg Mey Al w. A B K L Δ &c. 33. So also Td in his 7th ed.; but he changed apparently because the other word had the authority of ℵ.
25. WILL NOT BE able to stand: Lm-mg Td Tg Mey Al.
26. HE HAD BECOME divided AND: Td.
27. BUT no one &c.: Elz Gb Lm Tg-mg Al have the reading, word for word, No one can, (Al. But not can any one) the effects of the strong man, having entered into his house, plunder; Td Tg adopt, But not can any one (Tg, But no one can), into the house of the strong man having entered, his effects plunder.
28. add THE to "blasphemies" (it is also before "sins"): Gb° Lm Td Tg Mey Al.
29. eternal SIN: Gb// Lm Td Tg Mey Al w. ℵ B L Δ 33.; also SIN (the more restricted word, the other occurring in the sense of *mistake*, *fault*) C* D; also *crime*, or *sin*, in all it (but one) vg (except tol) arm cop Cyp Aug; "judgment" w. A C² &c. most curss each-syr; *punishment*, still others.
31. "then" (i.e. therefore, looking back to v. 21): Elz Gb Mey. — AND inst^d of "then": Td Lm Tg Al. — COMES: Td. — tr. "brethren" "mother": Gb Lm Td Tg.
32. SAY: Lm Td Tg Mey Al. — add, AND THY SISTERS: Gb°° Lm Td [Tg-mg] Mey [Al].
33. ANSWERING, HE SAYS: Td Tg (Tg-mg as C. V.) Al. — AND instead of "or": Gb/ Lm Td Tg. — om. "my" (2nd): [Tg] Al.
34. SAYS: almost all authorities. — om. "my" (2nd): Al (an error in the text, as he quotes no authority, and there is none; probably it arose from the correction in v. 33).
35. om. "For": Lm Td [Tg] Al. — om. "my" before "sister": Gb°° Lm Td Tg Mey Al.

CHAPTER IV.

1. IS gathered: Lm Td Tg Mey Al. — a VERY large: Td Tg Mey Al.
4. om. "of the air": Gb Lm Td Tg Mey Al.
8. OTHER [portions] (plur.): Td Tg-mg Al. — INTO: Elz &c — TO (to the extent of): Td Tg Mey Al.
9. om. "unto them": Gb Lm Td Tg Al.
10. the PARABLES: Td Tg Mey Al.
11. om. "to know": Gb°° Lm Td Tg Mey Al. — ALL: pref. *the*, Elz Gb Lm Tg Al (the latter translates, "the whole matter is transacted" in parables). Td omits the article.
12. om. "sins": Gb°° [Lm] Td Tg [Tg-mg] Mey Al.
15. in THEM: Gb/ Lm-mg Td Mey; *into* them, Tg (Tg-mg as C. V.) Al

18. OTHERS: Gb Lm Td Tg Mey Al. — UPON Td; *in among*, Elz Gb Lm Tg Al. — THESE ARE THEY THAT: Lm (pres. partic. *hearing*) Td Tg Al.
19. om. "this": Gb Lm Td Tg Mey Al.
20. THOSE: Td Tg (*these* Tg-mg Gb Lm) Mey Al. — IN thirty: Gb′ Td Tg (Tg-mg as C. V.).
21. COMES the lamp: Elz Gb &c. ("is brought" in no MS). — om. "and" before "not": all Uncials except D.
22. om. "any thing" (in last clause): Gb° [Lm] Td Tg [Tg-mg] [Al]. — EXCEPT &c: Gb′ Lm Td Tg Mey Al (who brackets THAT).
24. om. "that hear": Gb Lm Td Tg Mey Al.
26. om. "if": Td Tg Al.
28. om. "For": Gb° Lm Td Tg Mey Al. — BLADE: no author. for article before it. — PLUMP WHEAT (in nom. case): Lm Td Tg Mey Al.
30. HOW: Gb′′ Lm-mg Td Tg Mey Al. — WHAT (Elz Lm-mg Tg-mg, *what kind of*).
31. BEING: Lm Td Tg Al.
34. HIS OWN (i.e. his special): Td Mey Al.
36. om. "little": Gb Lm Td Tg Mey Al.
37. THE BOAT (inst^{d} of "it"): Gb′′ Lm Td Tg Mey Al.
38. THE boat-cushion: art. in all Uncials except D.
40. om. "so": Lm Tg. — *have you not yet faith:* Gb′′ Lm Tg.

CHAPTER V.

1. GERASENES: Gb′ Lm Td Tg; *Gadarenes*, Elz Gb Mey; Gergesenes, Tg-mg Al.
2. om. "immediately": Lm [Tg].
3. ANY LONGER: Lm Td Tg [Tg-mg] Mey Al. — NOT EVEN with A CHAIN: Lm (Lm-mg as C. V.) Td Tg Mey Al.
5. tr. "mountains," "tombs": Gb Lm Td Tg Al.
6. AND: Td Tg (Tg-mg as C. V.) Al.
7. SAYS: Gb′′ Lm Td Tg Mey Al.
9. AND he SAYS TO: Gb Lm Td Tg Mey Al.
11. MOUNTAIN: Gb Lm Td Tg Mey Al w. all the Uncials.
12. THEY (inst^{d} of "all the devils"): Gb′′ (om. "all," Gb [Lm]) Td Tg Al.
13. om. "forthwith Jesus": Gb° [Lm] Td Tg [Al]. — om. "they were": Gb°° [Lm] Td Tg Mey Al.
14. THEM (inst^{d} of "the swine"): Gb Lm Td Tg Al. — om. "out": Gb°° Lm Td Tg Mey Al.
15. om. "and" before "clothed": Gb° Lm Td Tg Al.
18. ON HIS GOING (pres. part.): Gb′′′ Lm Td Tg Mey Al.
19. AND he: Gb Lm (brackets "Jesus") Td Tg Mey Al.
22. om. "behold": Gb′ [Lm] Td Tg Mey Al.
23. ENTREATS: Gb′ Lm Td Tg Mey Al. — AND LIVE (subj.): Lm (not Lm-mg) Td Tg Mey Al.
25. om. "certain": Gb°° Lm Td Tg Mey.
26. she HERSELF: Td.
27. THE THINGS about: Td [Tg-mg] Mey.
29. THE COMPLAINT: no pron. expressed in Uncials.
33. HER (i.e. *to* her): Lm (brackets "in") Td Tg Mey Al.
36. om. "immediately": Gb° [Lm] Td Tg [Al]. Jesus, DISREGARDING: Td Tg (Tg-mg as C. V.) Mey Al (who translates "having overheard") w. ℵ B L Δ e (neglected).
37. no ONE WITH him to accompany: Td Tg Al (Lm Tg-mg have a dative governed by "accompany").
38. THEY COME: Gb′ Lm Td Tg Mey Al.
40. om. "lying": Gb [Lm] Td Tg Mey Al.
41. KOUM (or, *kum*): Td Tg (Tg-mg as C. V.) Al.
42. Add, IMMEDIATELY: Td [Tg] Al.

CHAPTER VI.

1. COMES: Td Tg (Tg-mg as C. V.) Mey Al.
2. pref. THE to "many" (THE GREATER NUMBER): Td [Tg-mg] [Al]. — to THIS MAN inst^{d} of "him": Td Tg (Tg-mg as C. V.) Al. — AND SUCH &c. (om. "that"): Gb Lm Td Tg Mey Al. (Tg has a pres. part. *coming to pass;* Elz Gb Lm Td, the verb COME TO PASS). It may also be rendered, *and* [*whence*] *do such* &c.?
3. JOSES. Lm Td Tg Mey Al.
4. AND: Lm (Lm-mg as C. V.) Td Tg Al. — HIS (om. "own") before KINDRED: Lm Td Tg Al. — HIS house: Lm Td Tg Al.
7. CALLS: most authorities.
8. tr. "scrip," "bread": Td Tg Al.
9. DO NOT WEAR (subj. aor.): St Gb Lm Td Tg (Tg-mg Lm-mg, infinitive) Mey Al. It is also found in aorist imperative.

11. WHATEVER PLACE: Td Tg (Tg-mg as C. V.) Mey Al. — om. "verily . . . city": Gb [Lm] Td Tg Mey Al.
14. THE BAPTIZER (pres. partic. with art., comp. i. 4): Elz Gb Lm Td Tg Al. — *they said:* Lm Tg-mg. — HAS RISEN: Lm Td Tg; *was* (or, had) *risen up:* Elz Gb Mey Al.
15. AND (or, But) others: Gb′ Lm Td Tg Mey Al. — om. "it is", before "a prophet": [Lm] Td Tg Al. — om. "or": Gb Lm Td Tg Mey Al.
16. THIS ONE had risen (om. "It is"): Gb Lm (brackets "it is", "he") Td Tg Al. — om. "from the dead": Td [Tg] Mey Al.
20. WAS MUCH AT A LOSS: Td Tg-mg Mey (who adds that it has internal evidence in its favor).
22. Herodias HERSELF: Elz Gb Td Lm [Tg-mg]. — SHE (not emphatic) PLEASED: Lm Td Tg (*having danced and pleased*, Elz Gb Lm-mg Tg-mg) Mey Al. — AND the king: Lm Td Tg Mey Al.
24. SHOULD ask: Gb′ Lm Td Tg Mey Al. — THE BAPTIZER (as above): Td Tg Al.
27. TO BRING: Td Tg (Lm Tg-mg as C. V.) Al.
30. om. "both": Gb° Lm Td Tg Al. — om. "what" (2nd): Td w. ℵ* C* 1. most it vg.
31. SAYS: Td Tg Al.
32. THE boat: so almost all MSS. Lm adds the prep. *in;* Elz Gb Td Tg [Tg-mg] Al omit.
33. om. "the people": Gb Lm Td Tg Mey Al. — THEM (inst^{d} of "him"): Td; om. "him", Gb Lm Tg Mey Al. — om. "and came" &c. Gb°° Lm Td Tg Mey Al. (Gb omits "and outwent them").
34. om. "Jesus": Gb [Lm] Td Tg Mey Al.
35. SAID: Tg Td Al. — om. "his": [Lm].
36. om. "bread, for they have not": Gb°° [Lm] Td Tg Mey Al.
37. "buy", "give" (both in subj.): Elz Gb Td; Lm Tg Mey Al, "buy" in subj., "give" in indic. fut.; Tg-mg "give" in subj.
38. om. "and" before "see": Gb°° [Lm] Td Tg Mey Al.
41. om. "his": Td Tg Al.
43. basketfuls: Td Tg Mey Al.
44. om. "about": Gb Lm Td Tg Mey Al.
45. SENDS away: Lm Td Tg Mey Al.
48 PERCEIVING &c.: Lm Td Tg Mey Al. — om. "and" before "about": Lm Td Tg [Tg-mg] Mey Al.
51. om. "beyond measure": Gb° [Tg]. — om. "and wondered": Gb°° [Lm] Td Tg [Tg-mg] Al.
52. BUT their: Td Tg (not Tg-mg).
53. "to the land" put after "over" &c.: Td w. ℵ B L Δ 33.
54. *the men of that place* inst^{d} of "they": [Lm] w. ℵ G Δ 1. 33. &c. many vss.
55. om. "round about" (a prep. in composition with region): Lm-mg Td Tg Al. The word "through" is lit. *about*, and belongs to the verb "ran." — *heard he was there:* Elz Gb Mey Al; but Td Lm omit, and Tg brackets, "there."
56. IN THE MARKET PLACES, inst^{d} of "streets": Elz Gb &c. w. all Uncials except D.

CHAPTER VII.

2. lit. *that they eat:* Td Tg. — lit. *the loaves*. Lm Td Tg Mey Al. — om. "they found fault": Gb Lm Td Tg Mey Al.
3. FREQUENTLY: Td w. ℵ f g^{1}. g^{2}. l vg go cop (syr-each, *sedulously;* æth *intensely*). — *with the fist:* Elz Gb Lm Tg Al w. almost all Uncials, apparently all curss, a few itt syr-p-mg Or. The expression, "with the fist", may designate the intense rubbing.
4. BATHE (lit. *baptize themselves*, or *be baptized*): almost all MSS. — *sprinkle themselves* (or, *be sprinkled*): ℵ B 40. 53. &c. — om. "and of tables" (couches): Td w. ℵ B L Δ.
5. ALSO for "Then": Gb′ Lm Td Tg Mey Al. — DEFILED (common): Gb Lm Td Tg Mey Al.
6. om. "answered and": Td Tg Al.
8. om. "For": Lm Td Tg Mey Al. — om. "as the washing" (lit. *baptisms*) "of pots" (*measures*) "and cups" (*drinking*-cups) . . . "ye do": Td [Tg] [Al] w. ℵ B L Δ a few curss cop ([Lm], in smaller ed., is also cited for this omission).
12. om. "And": Lm Td Tg [Al]. — om. "his" (twice): Lm Td Tg Al.
14. AGAIN (inst^{d} of "all"): Gb′ Lm Td Tg Mey Al.
15. out of THE MAN: Lm Td Tg Mey Al — om. "those": Td [Tg].
16. om. the verse: Td [Tg] [Al] w. ℵ B L Δ two curss cop.
17. OF HIM the parable: Gb′ Lm Td Tg Mey Al.
19. CLEANSING (masc. gen. agreeing with VAULT): Lm Td Tg Mey Al. But

Elz Gb have it in neut., referring to the preceding as a whole (D, *it cleanses*).
21. "adulteries" after "murders": Td Tg (not Tg-mg) Al.
24. om. "and Sidon": Gb° Td [Tg-mg] Mey Al.
25. BUT IMMEDIATELY inst^{d} of "For": Td Tg Mey Al. — ENTERED: Td.
27. AND HE said: Lm Td Tg Mey Al.
28. om. "yet" (for): [Lm] Td Tg.
30. YOUNG CHILD: Lm Td Tg Al ("daughter", D 1. itt; *girl*, most it).
31. Tyre, HE CAME THROUGH Sidon &c.: Gb′ Lm Td Tg Mey Al w. ℵ B D L Δ 33. it (except q) vg &c.
35. om. "straightway": [Lm] Td Tg [Tg-mg] Mey Al. (Td adds it to LOOS^{D}).
36. THEY (emphatic, i.e. on their part): Lm Td Tg Mey Al

CHAPTER VIII.

1. being AGAIN A LARGE: Gb′ Lm Td Tg Al. — om. "Jesus": Gb Lm Td Tg Al. — om. "his": Gb°° Td Tg.
2. ARE REMAINING: Elz &c. w. most authorities (C. V. with D and it). — [it is] THREE DAYS (days in nom. case): Gb Lm Td Tg Mey Al; but Elz in accus. — om. "me": Lm [Tg] Mey Al.
3. AND some: Lm Td Tg (Tg-mg as C. V.) Al. — HAVE COME: Lm Td Tg Mey (Tg-mg Al *are from*).
6. COMMANDS: Lm Td Tg Mey Al.
7. om. "commanded to also": Td w. ℵ*. — *a blessing on them, he commanded to serve out also these:* Tg Mey Al. But Lm transp. "them", "these"; Td omits "also these".
9. om. "that had eaten": Gb° Td [Tg] Mey Al.
10. THE boat: almost all MSS. — DALMANUTHA: variously Melegada, Magada; and in itt, Magidan, Magedan, Magedam, Mageda.
12. om. "after" (the prefix of the verb): Lm Td Tg Mey Al.
13. om. "into the ship": Gb°° Td [Tg] Mey Al.
16 om. "saying": Lm Td Tg Mey Al. — *they have:* Lm Tg Mey Al (Tg-mg as C. V.)
17. om "Jesus": Td [Tg] Al. — om. "yet" (2nd): Lm Td Tg Mey Al.
19. add ALSO: Td. — Lm Al in v. 18 put an interrog. after "HEAR YOU NOT"; they also connect "and REMEMBER NOT" w. verse 19. Td puts a comma where Al puts the interrog., also after REMEMBER NOT, and makes one question of the two verses, as far as "TAKE UP". Gb Tg make three questions.
20. *say to him:* Tg-mg Al. — om. ALSO: Lm Tg Al. — *And:* Lm [Tg] Al as C V.
21. om. "How": Td Mey Al. — NOT YET: Lm (Lm-mg as C. V.) Td Tg Mey Al.
22. THEY COME: Gb″ Lm Td Tg Mey Al.
23. BROUGHT: Td Tg (*led*, Elz Gb Lm Tg-mg) Al. — *beholdest thou:* Tg-mg Al.
24. BECAUSE &c.: Gb′ Lm Td Tg Mey Al (also the reading of St and Elz 1624. But Td quotes Elz 1633 for omission of "because").
25. all THINGS: Gb″ Lm Td Tg Mey Al.
26. om. "nor tell it to any in the town": Td [Tg-mg] w. ℵ* ℵ^{c} B L 1.* 209.
27. om. "to them": [Tg].
28. add, HIM SAYING: Lm Td Tg Al. (TOLD, Td Tg-mg Al.) — [It is] ONE ("John", "Elijah", in accus.; ONE, in the nom.): Lm Td Tg Mey Al.
29. ASKED them: Gb′ Lm (Lm-mg as C. V.) Td Tg Mey Al. — om. "And" before "Peter": Td Tg Al.
31. BY the elders: Gb′ Lm Td Tg Mey Al. — THE scribes: Gb° Lm Td Tg Al.
33. AND SAYS: Td Tg (Tg-mg as C. V.) Al.
34. *If any one:* Gb′ Lm Tg. — FOLLOW after: Gb Td Tg (Tg-mg as C. V.) Mey Al.
35. his *own* life (2nd): Gb Tg Mey. — om. "the same": Gb Lm Td Tg Al.
36. DOES it PROFIT: Lm-mg Td Al. — pref. *the* to "man": Lm Tg Mey [Al]. — TO GAIN, AND FORFEIT: Td Al.
37. FOR what: Td Tg Mey Al. — MIGHT give Td Tg (Al brackets "shall a man give").
38. FOR whoever: all Uncials except D.

CHAPTER IX.

1. some HERE OF THOSE STANDING: Td Tg Mey Al w. B D* (d a q add, *with me*).
3. om. "as snow": Gb°° Td Tg Al. — SO whiten: Td Tg Mey Al.
5. SAYS: all Uncials but D.
6. what to ANSWER: Gb″ Td Tg Al. — HAD BECOME: Gb′ Lm Td Tg Mey Al.

7. om. "saying": Gb Td Tg Al.
11. [Why is it]: same as ii. 16. Comp. also ix. 28.
12. om. "answered and": Gb° Td Tg (Tg-mg as C. V.) Mey Al. — om. "verily": Td [Tg].
14. THEY saw (also the partic. transl. in C. V. "when he came", is plur.): Td Tg (Tg-mg Al as C. V.). — om. "the" before "scribes": all Uncials but D.
16. THEM, for "the scribes": Gb Lm Td Tg Mey Al.
17. add, HIM: Lm Td Tg Mey Al. — om. "and said": Lm Td Tg Mey Al.
18. om. "his": Gb°° [Lm] Td Tg Mey Al.
19. THEM, for "him": Elz Gb$^{//}$ Lm Td Tg Mey Al
20. CONVULSED (lit. convulsed all up): Lm Td Tg-mg.
22. "fire" "waters": without the art., Elz Gb Lm Td Tg Mey Al. But the art. may perhaps be implied, as in the phrase, *to* [*the*] *lake*.
23. om. "believe": Gb°° Td Tg [Tg-mg] Mey [Al].
24. om. "And": [Lm] Td [Tg] Al. — om. "with tears": Lm Td Tg Mey Al. — om. "Lord": Gb Lm Td Tg Mey Al.
26. om. "him" (1st): Gb [Lm] Td Tg Mey Al. — om. "of him" (2nd): all Uncials but D. — THE GREATER NUMBER: Lm Td Tg Mey Al.
27. HOLD OF HIS hand: Lm Td Tg.
28. [Why is it] &c.: Elz Gb Td Tg Al as ii. 18 &c.
29. om. "and fasting": Td [Tg-mg] Mey.
30. WERE PASSING: Elz Gb Td Tg-mg Mey Al.
31 om. "to them": [Tg-mg]. — AFTER THREE DAYS: Gb$^{//}$ Lm Td Tg Mey Al.
33. THEY came: Lm Td Tg Al. — om. "among yourselves": Gb°° Lm Td Tg Mey Al.
34. om. "by the way": [Lm] [Tg-mg].
37. one of THESE: Td w. ℵ C Δ curss.
38. SAID John TO him: Td Tg Mey Al. — *by* thy name: St Gb Mey. — om. "who does not follow us": Gb w. ℵ B C L Δ curss vss (it is wanting in Lk). — om. "because he" &c.: Gb°° [Tg] ("om." Tg-mg) w. D X 1. &c. it (exc. f) vg arm.
40. *you, your:* St Gb Lm Mey. — US, OUR: Elz Td Tg Al.
41. om. "my": Gb Lm Tg Mey Al.
42. expr^{d} in Gr. THESE: Lm Td Tg [Tg-mg] (*one of the little ones who have faith*, Tg-mg Al). — om. "in me": Td [Tg-mg] Al. — LARGEST SIZE (lit. an ass' mill-stone): Gb$^{//}$ Lm Td Tg Al.
43, 45, 47. THAT THOU (acc. and infin.): Lm Td Tg Mey Al.
44, 46. om. "Where their worm dieth not, and the fire is not quenched": Gb° Td [Tg] Mey w. ℵ B C L Δ 1. 28. &c. cop arm.
45. om. "into the fire that never shall be quenched": Gb°° [Lm] Td Tg Mey [Al].
47 om. "fire": Gb° Lm Td Tg [Tg-mg] Mey Al.
49. om. "and every sacrifice shall be salted with salt": Td [Tg] ("om." Tg-mg) w. ℵ B L Δ (Td thinks it an add. from Lev. ii. 13).

CHAPTER X.

1. AND BEYOND: Lm Td Tg Mey Al.
2. om. "the" before "Pharisees": Gb Lm Tg Al.
5. om. "answered and": Td Tg (not Tg-mg) Al.
6. om. "God": [Lm] Td Tg (Tg-mg as C. V.) Mey [Al] w. ℵ B C L Δ c ff^{2} cop.
7. om. "and cleave to his wife": Td [Tg-mg] Mey.
10. IN (lit. *into*): Gb$^{//}$ Lm Td Tg Mey Al. — om. "his": [Lm] Td Tg Mey [Al] — ABOUT THIS: Lm Td Tg Mey Al.
12. IF SHE, MARRY: Gb$^{/}$ Td Tg Al (also Lm, *marry*). Meyer considers this reading a mechanical repetition from v. 11.
13. *them*, inst^{d} of THOSE BRINGING: Lm-mg Tg-mg w. ℵ B C L Δ c k cop.; a reading supposed to have come out of Mt and Lk.
14. om. "and" before "forbid": Gb Td Tg Mey Al.
16. FERVENTLY BLESSES: Td Tg Mey Al.
19. THY mother: Lm Td.
20. om. "answered and": Td [Tg-mg].
21. lit. *fails thee* (in accus.): Td Tg-mg Al. — om. "take up the cross": Gb°° [Lm] Td Tg. — THE POOR: Elz Td (om. the art., Gb°° Mey Tg Al).
22. THE saying: Elz Gb Lm Td Tg Al ("that", in D).
24. om. "for them that trust in riches": Td [Tg-mg] w. ℵ B Δ.
25. THE before "needle": Elz Gb Td Al (om. Gb° Lm Tg).
26. saying *to him:* Tg-mg w. ℵ B C Δ cop.
27. om. "And": Td Tg Al.

28. om. "Then": Gb Lm Td Tg Mey Al.
29. om. "answered and": Td Al (Gb Lm Tg om. "And"; Tg-mg as C. V.). — tr. "father", "mother" Lm Td Tg Mey Al. — om. "or wife": Gb° Lm Td Tg Al. — pref. SAKE to "gospel": Gb [Lm] Td Tg Mey Al.
30. *mother:* Lm Tg w. ℵ² A C D.
32. BUT SOME: Td Tg Mey Ewald (in Mey) w. ℵ B C* L Δ two or three curss cop arm (the Gr. words thus translated are just like the words translated exactly in the same way, Mt xxviii. 17, in the C. V.
34. tr. "scourge", "spit": Lm Td Tg Al. — om. last "him": [Lm] [Tg]. — AFTER THREE DAYS: Gb// Lm Td Tg Al.
35. add "to him" after "saying": [Lm] Td Tg Al. — ASK OF THEE: Lm Td Tg Mey Al.
36. lit., me that I should do: Td.
38. OR *be baptized:* Gb// Lm Td Tg Mey Al.
39. om. "indeed": Td Tg Al.
40. OR at [my] left: Lm Td Tg Mey Al. — om. "my" (2nd): Gb Lm Td Tg Mey Al.
42. AND Jesus: Lm Td Tg Mey Al.
43. IS it: Lm Td Tg Mey Al.
44. first among you: Lm Tg-mg. — FIRST OF YOU (or, *your first*): Elz Gb Td Tg Mey Al.
46. they COME: Elz Gb Td Tg Al. — *he comes:* Lm Tg-mg. — AND his disciples: Elz Gb Lm Td Tg Al. — A BLIND BEGGAR (om. "begging"): Td Tg Mey Al.
47. THE NAZARENE: Lm Td Tg Al (Elz Gb Mey, Nazoræan).
49. AND SAID, CALL: Td Tg Mey Al.
50. LEAPED UP (lit., having leaped up): Lm Td Tg Mey Al.
51. ANSWERING HIM, Jesus said: Td Tg Al. — RABBUNI (Rabbouni) for "Lord": Gb Lm Td Tg Mey Al (Lord, Rabbi: D itt).
52. HIM (2nd), for "Jesus": Gb Lm Td Tg Mey Al.

CHAPTER XI.

1. DRAW near (pres.) w. most authorities. — om. "unto Bethphage": Gb° Lm Td [Tg-mg] w. D itt vg Or Jer.
2. HAS YET sat: Lm Td Tg (Tg-mg *sat*).
3. om. "that": Lm Td Tg [Tg-mg] Al. — he SENDS: Gb Lm Td Tg Mey Al. — add AGAIN: Td Tg [Tg-mg] (Lm Td Tg adopt a pointing which, even without "again," would make the last clause a remark to be made to the owner of the colt, as the message of Jesus to him. But Al, with the same pointing as Tg and Td, defends the C. V.).
4. *a* colt: Gb Lm Tg Mey Al. — om. art. before "door": Tg Al.
6. SAID, for "commanded": Gb// Lm Td Tg Mey Al.
7. BRING: Gb/ Td Tg Mey Al. — THROW (pres.): Gb Lm Td Tg Mey Al.
8. OTHERS GREEN BOUGHS &c.: Td Tg (Tg-mg as C. V.) Mey Al. — om. "and strewed in the way": Td Tg Mey Al.
9. om. "saying": Gb° [Lm] Td Tg Mey Al.
10. om. "in the name of the Lord": Gb Lm Td Tg Mey Al.
11. om. "Jesus": Gb°° Lm Td Tg Al. — om. "and", expr^d before temple": Lm Td Tg Mey Al. — om. "and" (4th): all authorities but D.
14, 15. om. "Jesus": Gb Lm Td Tg Al. — THOSE SELLING, THOSE BUYING: Lm Td Tg Al.
17. AND SAID: Td Tg (Tg-mg as C. V.) Mey Al. — om. "to them": [Lm] [Al].
18. tr. "scribes", "chief priests": Gb/ Lm Td Tg Mey Al.
19. WHENEVER, for "when": Td Tg (Tg-mg as C. V.). But Mey contests it as improper, and an old error of a copyist. — THEY went: Lm Tg.
23. om. "For": Lm Td [Tg] Mey Al. — what (thing, sing.): Td Tg Al. — om. "whatsoever he saith": Gb° Td Tg Mey [Al].
24. RECEIVED (2nd aor.): Gb/ Lm Td Tg Mey Al w. ℵ B C L Δ.
26. om. "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses": Td Tg w. ℵ B L S Δ curss itt cop arm æth.
28. SAID: Td Tg Al. — OR who: Td Tg-mg Mey Al.
29. om. "answered and": Td Tg Al. — om. "also": Td Tg [Tg-mg] Mey Al.
30. lit. *the baptism that was John's:* Lm Td Tg Mey Al.
31. om. "then": Lm Tg Mey Al.
32. om. "if": Gb°° Lm Td Tg Mey Al. (who all, except Gb Tg, put an interrog. point after "men"). — REALLY (put before "that"): Td Tg Mey Al.
33. ANSWERING Jesus THEY SAY: Lm-mg Td Tg (Tg-mg as C. V.) Al. — om. "answering" after "Jesus" (2nd): [Lm] Td Tg [Tg-mg] Mey Al.

CHAPTER XII.

2. FRUITS: Td Tg Al.
4. om. "cast stones at and", "sent away": Lm Td Tg Mey Al (Gb°° om. the first clause).
5. om. "again": Gb Lm Td Tg Mey Al.
6. om. "therefore": [Lm] Td Tg Mey Al. — STILL HAD ONE BELOVED SON: Lm Td Tg Mey Al (Lm Tg-mg, "having"; Gb° om. "his"). — om. "also": [Lm] Td Tg [Tg-mg] Al.
8. put "him" after "killed": Td Tg (Tg-mg as C. V.) Al. — add "him" after "cast": Lm Td Tg Mey Al.
9. om. "therefore": Td [Tg-mg] Al.
12. AND instead of "But": all MSS.
13. BY (or, with) A WORD: all MSS.
14. SHOULD we give: all MSS.
15. PERCEIVING: Gb′ Td w. ℵ* D curss itt go.
17. om. "answering": Lm Td Tg Al. — WHAT ARE CÆSAR'S RENDER &c. (words in this order): Td Tg Mey Al (Elz Gb Lm as C. V.). — INTENSELY wondered (the verb with a prefix intensive): Td Mey w. ℵ B b.
18. om. "the": all Uncials.
19. A child: Lm-mg Td Tg-mg Al. — om. "his" (the wife): Gb° Td Tg Mey Al.
20. om. "Now:" St Gb Lm Td Tg Mey Al.
21. LEAVING NO OFFSP. BEHIND: Lm-mg Td Tg Al.
22. om. "had her and": [Lm] (not om. "and") Td Tg Mey Al.
23. om. "therefore": Gb°° Td Tg Mey Al. — om. "when (whenever) they shall rise": Gb°° [Lm] Tg (Td urges for its retention that neither Mt nor Lk has it).
24. om. "And answering": Td Tg Al.
25. om. "the" before "angels": Elz Gb Lm Td Tg (-mg, [the angels]) Mey Al. — om. "which are": Gb Lm Td [Tg].
27. om. "the God" (2nd): Gb Lm Td Tg Mey Al; is not *a* God &c.: Lm Tg Al. — om. "therefore"; also the emphatic "you" (i e. you *on your part*): Td [Tg] Mey Al.
28. om. "and" before "perceiving": almost all author. — *knowing* Elz Gb Tg-mg Mey Al. — "all" (neut. gend): Gb Lm Td Tg Al. The fem. pron. is adopted by Elz w. M and many curss.
29. om. "And": Td Tg Al. — om. "him": Td [Tg] Al. — om. "The, of all the commandments", and add IS: Td Tg (Tg-mg, A first [*commandment before every thing*]) Mey Al (Lm in text has, A first [commandment] before every thing [is]; Lm-mg same as Tg-mg, only the words in a different order, and none of them bracketed).
30. om. "this is the first commandment": Td [Tg-mg] Mey Al.
31. om. "And the": [Lm] Td Tg Mey Al. — om. "like": Td [Tg-mg] Mey Al (Lm Tg, [is] *like it*).
32. om. "God": Gb Lm Td Tg Mey Al.
33. om. "and with all the soul": [Lm] Td [Tg-mg]. — A GREAT DEAL more: Td Tg (Tg-mg as C. V.). — pref. "the" before "whole burnt off.": so all MSS. — THE before "sacrifices": Elz Td; om Gb Lm Tg Al Mey Dav.
34. add "him": Elz Gb Lm Td [Tg] Al.
36. om. "For": [Lm] Td [Tg] Mey Al. — *says* the Lord: Gb Tg (Tg-mg also Elz Lm Td Al as C. V.) Mey.
37. om. "therefore": [Lm] Td Tg Mey Al.
38. om. "unto them": Td Tg Al.
41. om. "Jesus": [Lm] Td Tg Mey Al.
43. SAID: Gb Lm Td Tg Mey. — CASTING (pres. part., not aor.): Lm Td Tg Mey Al.

CHAPTER XIII.

2. om "answering": Td Tg Mey Al. — add *here* to "left": Lm Tg. Cyprian thus says: "In the Gospel the Lord says, 'There will not be left in the temple a stone upon a stone, which will not be thrown down; and, 'After the third day another will arise without hands.'" So also D and most of the Italic vss.
4. these all: Lm Td Tg Mey Al.
5. om. "answering": Td Tg Al. — TO THEM after SAY: Lm Td Tg Al.
6. om. "For": Td [Tg-mg] Al.
7. om. "for": Td [Tg].
8. om. "and" before "there shall be earthquakes": Td Tg Al. — om. "and" before "there shall be famines": Td [Tg] Mey Al. — om. "and troubles": Gb° Lm Td Tg. — A beginning: Gb′ Lm Td Tg.
9. om. "for": Td [Tg] ("om." Tg-mg).
11. om. "neither premeditate": Gb°° [Lm] Td Tg.
14. om. "spoken of by Daniel the prophet": Gb [Lm] Td Tg Al.
15. om. "And": Lm [Tg]. — om. "into the house": [Lm] Td.
18. om. "your flight": Gb°° Lm Td Tg Mey Al.

20. THE days: Elz Gb Lm Td Tg Al.
21. om, "or": Gb° Td Al.
22. AND inst^{d} of "For": Td. The latter does not fluctuate in Mt — PERFORM (lit. *do*): Td Mey Al. The reading "show" (*give*) does not fluctuate in Mt, as here. The words "perform", "seduce", which are used by Mark alone, are also used by Origen in allusion to these words of Jesus. — om. "even": Td [Tg] Mey Al. This word does not fluctuate in Mt.
23. om. "behold": [Lm] Td Tg (Tg-mg as C. V.) Mey Al.
25. stars will be falling OUT OF the sky: Lm Td Tg Mey Al.
26. IN CLOUDS: most authorities.
27. om. "his" (the angels): Gb° [Lm] Td Tg Mey Al. — THE CHOSEN: Td Tg Al.
28. put forth THE leaves: Elz Gb Td. — THE *leaves put forth:* St Lm Tg Al. — *it is known:* Mey Al Tg-mg.
30. THESE ALL: Td Tg (Tg-mg, *all these*) Al.
32. OR hour: Gb Lm Td Tg Mey Al. — *an angel:* Tg-mg Al. — om. "which are": Td Tg Al.
33. om. "and pray": Lm Td [Tg] Mey Al.
34. om. "and" before "every man": Lm Td Tg Mey Al.
35. WHETHER at evening: Td Tg Al.
37. WHAT (sing.): Gb// Lm Td Tg Al; plur. Elz Gb Mey.

CHAPTER XIV.

2. FOR: Lm Td Tg Mey Al.
3. om. "and" (2nd): Td [Tg-mg] Mey Al. — DOWN: Elz Gb have this both before the noun, and in compos. with the verb; Lm Td Tg Mey Al om. the former.
4. om. "and said": Td [Tg] Mey Al.
5. this OINTMENT: Gb// Lm Td Tg Mey Al
9. AND before "verily": [Lm] Td Tg Mey Al. — om. "this" (THE Good News): [Lm] Td Tg Mey Al.
10. WHO [was] one: Td Tg Al. — MIGHT (optat.): Lm Td Tg Al.
14. pref. "my" to "guest-chamber": [Lm] Td Tg [Tg-mg] Mey Al.
15. AND there: Td Tg Mey Al.
16. om. "his": Td [Tg].
19. om. "And": Td Al. — om. "and another" &c.: Gb° Td Tg [Tg-mg].
20. om. "answered and": Gb° Lm Td Tg Mey Al.
21. pref. BECAUSE: Td [Tg] Al. — om. "were it": [Lm] Td [Tg] Al.
22. om. "Jesus": [Lm] Td [Tg] Al. — om. "eat" (2nd): Gb Lm Td Tg Mey Al.
23. om. "the" before "cup": Gb° Lm Td Tg Mey Al.
24. om. "new": Gb°° Td Tg Mey Al (Td Tg lit., *my blood* which is of the covenant).
27. om. "because of me": Gb°° Td Tg Mey Al. — om. "this night" Gb°° [Lm] Td Tg Mey Al.
29. IF EVEN (implying the fulfilment of the supposition): Td Tg Al. — *even if* (implying some uncertainty): Elz Gb Lm Mey.
30. add THOU (emphatic pron.) after "that": Gb Lm Td Tg Mey Al.
31. CONTINUED SPEAKING (lit. talking): in imperf. tense, Lm Td Tg Mey Al. — om. "the more": Gb° Lm Td Tg Mey Al.
35. AND going forward: Gb Lm Td Mey Al; *approaching* (advancing): Gb/ Tg. See also Mt. If the latter is retained, Lange thinks it must mean, *drawing near to God.*
36. om. "wilt": all Uncials but D.
38. COME: Td Al.
40. om. "again": Gb°° Tg [Tg-mg]. — WEIGHED DOWN (verb and prefix): Gb// Lm Td Tg Mey Al.
43. add ISCARIOT: Lm Td [Tg] Mey Al. — om. "great": [Lm] Td Tg [Tg-mg] Mey Al. — om. "the" before "elders": Td.
45. om. "Rabbi" (1st): Gb° Lm Td Tg.
46. om. "their": Lm Td Tg Mey Al.
47. A CERTAIN one: Elz Gb Td Mey. — THE sword: all authorities but D curss.
51. WAS ACCOMPANYING: Lm Td Tg Mey Al. — om. "the young men": Gb°° Lm Td Tg Mey Al.
52. om. "from them": Gb° [Lm] Td Tg [Tg-mg].
53. om. "him": Td [Tg-mg].
60. "nothing" &c.: one question, by Lm Td Al.
62. AMID the clouds: all author. but G curss vss; which have *upon*.
65. TOOK HIM [IN CHARGE]: Lm Td Tg Mey Al w ℵ A B C D &c. curss cop syr-p.
68. NEITHER, NOR: Lm Td Tg Mey Al (Tg Al put *comma* after "know").
69. began to say AGAIN: Td.
70. om. "and thy speech" &c.: Gb°° Lm Td Tg Mey Al.
72. add IMMEDIATELY: Gb/ Lm Td Tg. — HOW (or, as) Jesus: Lm Td Tg Al. — The position of "twice", "thrice" is quite various: Td

Tg-mg, *crow twice, thrice deny;* Lm Tg Al, *twice crow, thrice deny;* Elz Gb *crow twice, deny thrice.* Very many other passages are similar to this.

CHAPTER XV.

2. SAYS: Td Tg Al.
3. om. "but he answered nothing": Elz Gb Lm Td Tg Mey Al.
4. ACCUSE thee of: Lm Td Tg Mey Al.
7. om. "with him": Lm Td Tg Al.
8. GOING UP (*ἀναβὰς* for *ἀναβοήσας*): Lm Td Tg (Tg-mg as C. V.) Mey Al. — om. "ever": Td.
12. AGAIN ANSWERING: Lm Td Tg Al. — om. "whom you call": Lm Tg [Tg-mg]. — om. "will ye that": [Tg].
14. om. "the more": Gb Lm Td Tg Mey Al.
19. HIS head: all authorities but D itt.
23. om. "to drink": Td Tg Mey Al.
24. And they CRUCIFY: Td Tg Al. — DISTRIBUTE: Gb Lm Td Tg Mey Al.
28. om. the verse: Gb^{oo} Td [Tg] Mey Al Dav ("an old interpolation, but foreign from Mark's usage", Mey).
30. lit. *having come down:* Lm Td Tg Mey Al.
32. Lm Al interpoint so as to read, *The Christ &c. cannot save himself.*
34. om. "saying": Td Tg Al. — LEMA: Lm Td; lama, Tg Al; Elz Gb, lamma; also lima, leima, læma.
36. om. "and": Lm Td [Tg] Al.
39. om. "cried out and": Td [Tg] Al.
41. om. "also": Lm Td [Tg].
42. [day] *near* (or, towards) *Sabbath:* Lm Tg.
43. COMING (having come): Gb$^{//}$ Lm Td Tg Mey Al.
45. the CORPSE: Lm Td Tg Mey Al.
46. om. "and" before "took": Lm Td Tg Mey Al. — DEPOSITED (laid *down*): Elz Gb Td Mey Al.
47. Joses: Lm Td Tg Al. — LAID (perf. tense): Gb$^{/}$ Lm Td Tg Mey Al.

CHAPTER XVI.

3. OUT OF: Elz Gb Td Al; *away from.* Lm Tg.
4. rolled BACK (or, up): Td Tg Al; away: Elz Gb Lm.
8. om. "quickly": Gb Lm Td Tg Mey Al. — add, *According to Mark:* Tg w. B.
9. FROM whom: all MSS.
12. AND after: so all authorities.
14. pref. And: Lm Tg [Tg-mg].
17. om. "new": Tg [Tg-mg].
18. add *and in their hands,* to "take up": Tg [Tg-mg]. — SHOULD not harm: Lm Td Tg Mey Al.
19. Lord *Jesus:* Lm Tg (om. "Jesus" [Tg-mg]).
20. om. "Amen": Elz Gb Lm Td Tg Al. — add *According to Mark:* Tg.

Vv. 9–20 Gb Td Tg Mey Al regard these as written not by Mark, but by a later hand.

(1.) They are wholly omitted by ℵ B k, and by old arm-MSS and æth (two MSS). They are also marked by an asterisk in 137. 138.

(2.) There were ancient MSS, as appears from L, and syr-p-mg, which had a very different close from that which the later MSS. exhibit.

(3.) There are brief notes in 1., and some thirty other curss., indicating that Mark's Gospel in the most ancient and accurate MSS closed with v. 8.

(4.) They are not recognized in the Sections of Ammonius, and in the Canons of Eusebius. The latter testifies that the accurate and almost all copies of the Gospel ended with v. 8. So also Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome.

(5.) But these verses are recognized as a part of the Gospel by Irenæus and Hippolytus; and Justin Martyr seems to quote verse 20th. They are also in A C D E K &c. most curss itt vg cop go syr-cu syr-p-text and the other syrr. æth &c.

LUKE.

CHAPTER I.

Title. ACCORDING TO LUKE, Td; *Gospel* according to Luke, Lm Tg.
5. om. "the" before "king": Td Tg [Al]. — HE HAD A WIFE (lit. a wife to him): Gb$^{//}$ Lm Td Tg Mey Al.
15. om. "the" before "Lord": Gb Td [Tg].
26. *by* God: Elz Gb Lm; FROM God: Td Tg Al.
28. om. "the angel": Gb^{o} [Tg] Mey Al. — om. "blessed thou among women": Gb^{o} Td [Tg] ("om." Tg-mg) Mey Al.

29. om. "when she saw": Gb Td Tg Mey Al. — om. "his": Gb Td Tg Mey Al.
36. HAVING CONCEIVED: Lm Td Tg-mg (Tg as C. V.) Al.
37. FROM God: Lm-mg Td Tg Mey Al.
42. SHOUT: Td Tg (not Tg-mg) Al.
50. FOR (or, unto) GENERATIONS AND GENERATIONS: Td Tg Mey Al; generations of generations, Elz Gb Lm.
61. OF: lit. *out of;* or, *from among.*
62. HIM: lit. *it*, Lm Td &c.
66 FOR EVEN (or, also): Lm Td Tg Mey Al.
70 om. "which have been": Td Tg Al (Lm reads, the saints, his prophets of old).
74. om. "our": [Lm] Td Tg [Tg-mg] Al.
75. ALL OUR DAYS: Gb Lm Td Tg (Tg-mg, all the days) Mey Al.
76. And thou TOO: Td Tg Mey Al.
77. *our* sins: Tg-mg.
78. *will visit*: Tg-mg w. ℵ B L cop syr-sch.

CHAPTER II.

5. om. "wife": Lm Td Tg Mey Al.
6. Lm Td Tg place comma at end of v. 6; Al, a colon.
9. om. "lo": Td [Tg].
12. THE sign: all MSS but B Ξ 130. (Tg-mg brackets "the"). — pref. *and* to "lying": [Lm] Tg Al. — om. "lying": Td.
14. PEACE OF GOOD WILL (lit. peace, among men, of good will; or, men of good will): Lm Td Tg (Tg-mg as C. V.) Mey Al w. ℵ* A B* D it vg go Cyr-jr Ir-lat (The Lord "sent from heaven to men his own bounty of salvation") Or ("The peace which the Lord gives not on earth, is not the peace of good will"; but in some places he has "peace" in the nominative) Aug and all the rest of the Lat. FF.
15. *the men*, before "the shepherds", exprd in Gr: Elz Gb [Lm] [Tg] [Al].
16. THE manger: all Uncials but H.
17. om. "abroad": Lm Td Tg Al.
21. circumcising HIM: Gb Lm Td Tg Mey Al. — pref. ALSO (or, *even*) to "was called": Elz Gb Lm Td Tg Al.
22. THEIR purification: St Gb Lm Td Tg Mey Al w. ℵ B &c. &c. Cyr (expressly) Or (expressly) "Their" refers to *mother and child*, so Winer &c.; but Meyer thinks, *to the mother and Joseph.*
28. om. "his": [Lm] Td [Tg] (but it is implied in the art.).
33. HIS FATHER AND MOTHER: Gb Td (adds HIS to "mother") Tg Mey Al.
37. UP TO (i.e. of full): Lm Td Tg Mey Al. — *this* instd of HERSELF, or, "she": Elz Gb Lm.
38. TO GOD: Lm Td Tg Al. — OF Jerusalem: Gb′ Lm Td Tg Al (brackets "in").
39. *all the things:* Elz Gb Lm Tg Al.
40. om. "in spirit": Gb°° Lm Td Tg Mey Al.
42. om. "to Jerusalem": Gb°° Td [Tg] Mey Al. — THEY GOING UP: Lm Td Tg Al. — *having gone up:* Elz Gb Mey.
43. HIS PARENTS (instd of "Jos. and his mother"): Gb′ Lm Td Tg Al. But Mey thinks this reading came from the margin of some MS.
45. om. "him" (1st): Gb [Lm] Td Tg Mey Al. — IN SEARCH OF (or, seeking *diligently*): Lm Td Tg Al.
51. om. "these": [Lm] Td [Tg-mg] [Al].
52. tr. "wisdom", "stature": Tg (not Tg-mg).

CHAPTER III.

2. HIGH PRIEST ANNAS: Gb Lm Td Tg Mey Al (plur. in no Uncial).
3. every country (om. art.): Lm Tg Al.
4. om. "saying": Gb°° Lm Td Tg Mey Al. — "in the Desert" Tg connects with prepare, as he also does elsewhere.
5. INTO STRAIGHT: Lm Td Tg Al.
9. om. "good": [Lm].
10. SHOULD we do: Gb′ Lm Td Tg Mey Al.
11. SAID: Lm Td Tg Al.
12. SHOULD: Lm Td Tg Mey Al.
14. SHOULD: Td Tg-mg Mey Al. — NO ONE instd of "neither any": Td Tg w. ℵ H syr-cu syr-sch cop.
16. add *to repentance* after "water": Lm.
17. TO CLEAN OFF (infin.): Lm-mg Td Tg-mg ("and": Tg-mg "om."). — TO gather: Td w. ℵ* B e arm, also ℵ¹.
19. om. "Philip": Gb Lm Td Tg Mey Al.
22. om. "which said": Gb°° Lm Td Tg Mey Al.
23. AND JESUS HIMSELF COMMENCING &c. (lit. *Jesus himself was, commencing* [*his ministry*], *about &c.*):

Lm-mg Td Tg w. ℵ B L X 1. 33. &c. most it vg Ir Or Eus &c.; *And Jesus himself was about thirty years old, commencing* [*his ministry*], *being son &c.:* Elz Gb Lm Mey Al w. A D Δ &c. most curss vss Cyr.

CHAPTER IV.

1. IN the Desert: Lm Td Tg Mey Al.
2. om. "afterward": Gb^{oo} Lm Td Tg Mey Al.
4. om. "saying": Td Tg Al. — om. "but by every word of God": Td [Tg] Al w. ℵ B L cop (one MS) sah.
5. om. "the devil": Gb^{oo} Td Tg Mey Al. — om. "into a high mountain": [Lm] Td Tg Mey Al.
. IT HAS BEEN DELIVERED UP: most MSS.
7. add, BEFORE: all MSS. — IT (viz. "this power") SHALL ALL (fem. gen.): Gb Lm Td Tg Mey Al.
8. om "Get thee behind me, Satan": Gb [Lm] Td Tg Mey Al. — om. "for": Gb Lm Td Tg Mey Al. — The Lord thy God shalt thou worship (words in this order): Lm Tg; but Elz Gb Lm-mg Td Al as C. V.
9. om. "him" (2nd): Td [Tg] Al. — om. art. in Gr. before "Son": Gb Lm Td Tg Mey Al.
11. "And" (not a part of the quotation, but implying an ellipsis of "it is written"): Lm Td Tg Mey Al.
17. om. "the" before "place": Td. — UNROLLING (lit. having unrolled): Elz Gb Td Mey Al.; *opening*, Lm Tg.
18. om. "to heal the broken-hearted": Gb [Lm] Td Tg Mey Al.
22. Elz Gb Lm have "the" before "Son"; Td [Tg] Al om.
24. om. "own": Elz Lm Tg Al.
25. FOR three years: Elz Gb Td Mey [Al].
26. AND inst^{d} of "But": in all MSS. — SIDONIA: Gb^{f} Lm Td Tg Al.
29. om. art. in Gr. before "brow": Gb Td Tg Mey Al. — SO AS TO cast: Gb Lm Td Tg Mey Al.
34. om. "saying": Td [Tg] Al.
35. FROM him: Gb$^{//}$ Lm Td Tg Mey Al.
38. FROM the syn.: Gb$^{//}$ Td Tg Mey Al.
41. om. "Christ" (1st): Gb Lm Td Tg Mey Al.
42. WENT IN PURSUIT OF (or sought *for*): Gb Lm Td Tg Mey Al.
43. I WAS sent (aor.): Lm Td Tg Mey Al.
44. *Judæa* inst^{d} of "Galilee": Tg-mg Al. w. ℵ C L Q R 1. &c.

CHAPTER V.

1. AND hearing: Lm-mg Td Tg (Tg-mg as C. V.) Al. — HE HIMSELF: all MSS add *and*, or *also*; which may be Hebraistic merely, and not to be expressed in English. So in several other places. It is sometimes expressed in this Translation.
2. SMALL BOATS: Lm-mg Td Tg-mg Al. — HAD WASHED (aor.): Elz Gb Td Mey; *were washing*, Lm Tg Al.
3. IN, inst^{d} of "out of": Td w. ℵ D.
5. om. "the" before "night": Lm Td Tg Al. — NETS: Lm-mg Td Tg (not Tg-mg). — om. "unto him": Td.
6. NETS: Lm-mg Td Tg (not Tg-mg) Al. — The word here translated "Master" is used only by Luke. It is also found in viii. 24, 45; ix. 33, 49; xvii. 13. And it is different from the word commonly so translated. It means lit. *one standing over*, a sort of head man, overseer, superintendent, director. The exact equivalent in the German is *vorsteher*.
7. om. "which were": [Lm] Td Tg Al.
15. THE fame: all MSS — om. "by him": Gb^{o} Lm Td Tg Mey Al (who in his ed. of 1863 has removed the brackets which C. C. S. in Lange ascribes to him).
17. FOR HIM TO HEAL: Td Tg-mg Mey Al.
20. om. "unto him": Gb Lm Td Tg Al. — HAVE BEEN FORGIVEN: Elz Gb Lm Td Tg Al. So also v. 23.
22. om. "answering": Lm [Tg].
30. tr. "their scribes", THE "Pharisees": Lm Td Tg (brackets "their") Mey Al. — THE publicans: Gb^{o} Lm Td Tg Mey Al. — om. "and sinners": Al.
33. om. "Why": Td [Tg] Mey Al.
34. JESUS said: Td Tg Al.
35. no art. before "days". — AND (or *even*, or *yea;* or the sentence may be elliptical, *days will come — and when* &c.): Elz Gb [Lm] Td Tg Mey Al. — om. "and" before "then": Elz Gb Td Tg Al.
36. FROM a new: [Lm] Td Tg Al. — HAVING TORN OFF A PIECE &c.: Td Tg Al. — an old garment: so all MSS. — HE (or it) WILL BOTH TEAR &c.: Lm Td Tg (Tg-mg also Lm-mg *tears*) Mey Al. — WILL NOT match: Lm Td Tg Al (Tg-mg Lm-mg as C. V.). — THE [PIECE] WHICH IS FROM the new: Gb$^{//}$ Mey. — add "piece", Elz Gb^{oo} Lm Td Tg Al.

38. om. "and both are preserved": Gb° Td [Tg] Mey Al.
39. om. "straightway": Td Tg [Tg-mg] Mey Al. — SERVICEABLE (or, wholesome; positive inst^{d} of comparative): Td Tg (Tg-mg as C. V.) Al.

CHAPTER VI.

1. om. SECOND-FIRST: [Lm] Tg [Tg-mg] Mey [Al] w. ℵ B L 1. 33. &c. itt cop syr-sch syr-p-mg syr-jr æth. — om. "the" before "grain-fields": Lm Td Tg Al. — *plucked and ate the heads:* Lm Tg.
2. om. "unto them": Gb° [Lm] Td Tg Mey Al. — om. "to do": Lm Tg Mey Al.
3. om. "which were": Lm Tg [Tg-mg].
4. om. "How": [Tg]. — om. "also" after "gave": Lm Tg Al.
5. om. "That": [Tg]. It is used often as a mere sign of quotation.

The Cambridge MS (D) puts v. 5 after v. 10, and in place of v. 5 reads,—On the same day he beheld a certain man working on the Sabbath, and said to him, Man, if thou knowest what thou art doing, happy art thou; but, if thou knowest not, accursed, and a transgressor of the Law.

6. om. "also": Lm Td Tg [Al].
7. om. "him" (1st): Gb Lm Td Tg Mey Al. — CURES: Lm Td Tg Mey Al. — FIND TO ACCUSE: Td Tg (not Tg-mg) Mey Al.
9. AND inst^{d} of "Then": Lm Td Tg. — I ASK: Td Tg Mey Al. — om. "one thing": Lm Td Tg Mey Al. — SABBATH (sing.): Lm Td Tg Mey Al.
10. to HIM: Gb Lm Td Tg Mey Al. — om. "so": Gb Td Tg Al. — om. 'whole": Gb Lm Td Tg Mey Al. — om. "as the other": Gb°° [Lm] Td [Tg] Mey Al.
12. THE mountain: all MSS. — "in prayer to God": lit. *in the prayer of God* (genitive of remote relation).
14. AND before "James, Philip, Matthew, Judas": Lm Td Tg Mey Al; AND before "James" (2nd): Td Mey.
16. om. "also": Lm Td [Tg] Mey Al. — WHO BECAME A BETRAYER: so all MSS.
18. om. "and they" (2nd): Lm Td Tg Mey Al. — troubled WITH (lit. *from*): Gb Lm Td Tg Al.
23. IN THE SAME WAY: lit. according to the same [things], Gb// Lm Td Tg Mey Al. So in v. 26.
24. IN FULL: see Mt vi 2.
25. om. "unto you" (2nd): Gb° Td Tg Mey Al. — NOW after "full": Td [Tg] Al.
26. om. "unto you": Gb Lm Td Tg Mey Al.
28. om. "and" before "pray": Gb Lm Td Tg Mey Al.
29. "And": most MSS om.; vg has it.
30. *to every one asking* ([Lm] Tg [Tg-mg] om. "that").
31. om. "also": [Lm] [Tg-mg]. — om. the emphatic pron. "ye": [Lm] [Tg].
32. AND inst^{d} of "For": all MSS.
33. add FOR: Td [Tg-mg] Al. — om. "for" before "sinners": Td. — THE sinners (perhaps describing sinners as a class): most MSS.
34. om. "for": Td [Tg] Al.
35. EXCLUDING from hope (or, discouraging) no one: Td w. ℵ Ξ Π* W syrr and syr-jr. Td however says that μηδένα, *neut. pl.*, according to Stephen's Thesaurus, is not unheard of. This would sustain the C. V.
36. om. "therefore": Gb°° Lm Td Tg Mey Al. — om. "also": [Lm] Td [Tg].
37. AND judge not: Elz Gb Lm (Lm-mg as C. V.) Td Tg Al. — pref. AND to "condemn": Td [Tg-mg] Al.
38. om. "and" before "shaken" and "running": Lm Td Tg Al. — with WHAT measure: Lm (Lm-mg as C. V.) Td Tg.
39. And he ALSO: Lm Td Tg Mey Al. — A blind man (sing.): so all MSS. — A ditch: all MSS.
40. A disciple: all MSS — om. "his" (first): Gb° Lm Td Tg Al.
42. om. "Either": Td [Tg] Al. — "how" is omitted by no authority. But C. C. S. in Lange quotes Tg as bracketing "how". The "either" is bracketed.
43. add "again" (in last clause): [Lm] Td [Tg] Mey Al.
45. THE good man: so all MSS. — om "his" (1st): [Tg-mg]. — and THE evil: so all MSS. — "man": om. Gb°° Lm Td Tg Mey Al. — om. "treasure of his heart": Gb°° [Lm] Td Tg Mey Al.
48. A foundation; THE rock; a flood: so all MSS. — WELL BUILT (om. "upon a rock"): Td Tg Mey Al.
49. TUMBLED (or, fell together): Gb′ Td Tg Mey Al.

CHAPTER VII.

1. om. "Now": Lm Td Tg Mey Al.
8. om. "the" before "elders": all MSS.

5. THE synagogue: all MSS.
6. om. "to him" after "friends", also after "saying": Td w. ℵ B.
7. LET be healed: Td Tg (not Tg-mg) Al.
10. om. "that had been sick": Lm Td Tg [Tg-mg].
11. om. "many of": Gb° [Lm] Tg [Tg-mg] [Al].
12. THIS: Elz &c. — no art. before "only".
16. HAD (or, was) risen: Lm Td Tg Mey Al.
17. om. "throughout" (2nd): [Lm] Td [Tg] Al.
19. SOME TWO (i.e., two or three): Elz Gb Lm Td Tg Al. — MASTER (inst^{d} of "Jesus"): Lm-mg Td Tg Al.
21. om. "And": Lm Td Tg [Tg-mg] Al. — THAT VERY hour: Lm-mg Td Tg Al; the very hour (or, the hour itself) Elz Gb Lm.
22. AND: so all MSS. — om. "Jesus": Gb°° [Lm] Td Tg Al. — om. "how that" (THAT): Lm [Tg].
24, 25, 26. HAVE YOU GONE OUT: Elz Td Mey Al; in the aor., Gb″ Lm Tg.
28. om. "For": Td Tg Al. — om. "prophet": Gb° Lm [Al] [Tg]. — om. "the Baptist": Gb° Td Tg Mey Al.
29, 30. Lm puts these two in a parenthesis, as though the remark of the Evangelist, and not the continuation of the address of Jesus.
31. om. "And the Lord said": Gb Lm Td Tg Mey Al.
32. om. "and" before "saying": Td Tg Al.
33. NOT (inst^{d} of "neither"): Td.
35. AND inst^{d} of "But": in all MSS. — *from all her works:* Ambrose testifies that many MSS so read. — om. "all": Gb° [Tg-mg].
37. "which was" (put before "in the city": Lm (Lm-mg not) Td Tg Mey Al.
42. om. "And": Gb° [Lm] Td Tg Mey Al. — om. "Tell": Gb° Lm Td Tg. — om. "me": Elz &c.
44. om. "of head": Gb Lm Td Tg Mey Al.
47. 48. HAVE BEEN forgiven: Elz Gb Lm Td Tg Al. — put a *comma* after "Wherefore": Lm Td Tg Al.
50. INTO peace: so most authorities (*in* peace, D it (exc g^{1}) vg &c.)

CHAPTER VIII.

3. to THEM: Gb′ Td Tg Mey Al.
6. fell DOWN: Td Tg Al.
8. INTO the good: Gb Lm Td Tg Mey Al.
9. om. "saying": Gb° Lm Td Tg [Al].
12. HEART (sing.): in all MSS.
17. SHOULD not be known: Lm Td Tg Al.
19. add HIS to "mother": Td w. ℵ D.
20. om. "[by certain] which said": Lm Td Tg [Al].
21. om. "it" after "do": Gb Lm Td Tg Mey Al.
24. BEING WAKED UP: Td Tg w. ℵ B L 33.
25. om. "is" (1st): Gb° Lm Td Tg Mey Al.
26. GERASENES: Gb′ Lm Tg Al w. B C* D it vg &c.; *Gergesenes*, Td.
27. AND FOR A CONSIDERABLE TIME HE HAD WORN: Td Tg (not Tg-mg). — WHO HAD (lit. *having*, Td Tg-mg w. ℵ B cop).
29. BEGAN TO COMMAND (lit. *was commanding*): Lm Td Tg Mey Al. — DESERTS (plur.): so all Uncials but D.
30. om. "saying": Lm w. ℵ B 1 &c.
31. *he* besought: Elz Gb Mey Al.
33. THE steep: all MSS.
34. THE EVENT: lit. *what took place.* — om. "went and": all Uncials many curss and vss.
36. om. "also": Gb° Lm Td Tg [Al].
37. GERASENES: as v. 26 (not Gb). — A boat: Lm Td Tg Al.
38. om. "Jesus": Gb°° [Lm] Td Tg Mey Al.
40. om. "it came to pass that": Gb° Tg (not Tg-mg).
41. and *this* [Jairus] was a ruler: Lm (not Lm-mg) Tg.
43. BY any (lit., *from*, expressing source, or agency): Lm Td Tg Mey Al.
45. om. "and sayest thou, Who touched me": Gb° Td [Tg] Mey.
47. om. "unto him": Gb°° Lm Td Tg Al.
48. om. "be of good comfort": Gb° Lm Td Tg Mey Al.
49. om. "to him": Td [Tg]. — NO LONGER: Lm Td Tg (not Tg-mg).
50. om. "saying": Lm Td Tg [Tg-mg] [Al].
51. add, WITH HIM: Lm Td Tg Al. — tr. "James" "John": Gb Lm Td Tg Al.
52. *for* she: Gb′ Lm Tg Al.
54. om. "put them all out, and": Gb° Lm Td Tg Mey Al.

CHAPTER IX.

1. THE TWELVE: Gb Td Tg Mey Al (Tg-mg, *apostles* for "disciples").
2. om. "the sick": Td [Tg] Mey Al.
3. STAFF: Gb Lm Td Tg Al. — om. "apiece": [Tg] [Al].

5. MAY not: Gb// Lm Td Tg Mey Al. — om. "very" (lit. *even*): [Lm] Tg Al.
7. THE EVENTS (lit. the things taking place): Elz Gb Lm Td Tg Al. — om. "by him": Gb°° [Lm] Td Tg Mey Al.
8. the MSS are divided between SOME and *one*.
9. BUT: or, And.
10. om. "desert place belonging to the": Gb° Td Tg Mey Al.
11. WELCOMING (or, receiving gladly): Lm Td Tg Mey.
12. *the* before HAMLETS (lit. fields): Elz Gb Lm [Tg] [Al].
14. NOW instd of "For": Td. — *about* fifties: [Tg] Mey [Al].
23. om. "daily": Gb°° Lm.
26. om. "words" (ashamed of me and mine): [Tg-mg] w. D syr-cu Or.
27. IN THIS PLACE (*αὐτοῦ*): Gb′ Td Tg Mey Al. — SHOULD not: Gb Lm Td Tg Mey Al.
28. THE mountain: all MSS.
29. add AND IT CAME TO PASS: almost all MSS.
34. WHEN *those* (viz. Moses and Elijah): Elz Gb Lm Tg-mg w. A D E &c.; WHEN THEY (i.e. the disciples; but Mey refers "they" to Moses and Elijah): Td Tg Mey Al (Mey refers *they* in *Mt* to the *disciples*).
35. CHOSEN Son: Gb′ Lm-mg Td Tg Mey Al.
38. LOOK: a form of word is here adopted by Gb Td Tg Mey Al (*ἐπίβλεψαι*), which Lange, Meyer Al regard as the aorist *infinitive* active, but Gb Td Tg point as though they considered it the imperative aorist middle. It may be either. Elz and Lm adopt *επίβλεψον*, the aorist imperative active. In xv. 6, 9, the act. and mid. are interchanged by Lm w. many MSS.
43. om. "Jesus": Gb° Td Tg Al.
47. KNOWING: Td Tg-mg.
48. IS great: Gb// Lm (not Lm-mg) Td Tg (not Tg-mg) Mey Al.
50. against YOU, for YOU: Gb Lm Td Tg Mey Al
54. om. "even as Elias did": Gb° Td Tg [Tg-mg] [Al]. — om. "his": [Tg].
55. om. "and said, Ye know not what manner of spirit ye are of": Gb°° Lm Td Tg Al w. ℵ A B C E &c. 33. &c. itt fu cop æth Bas Cyr Jer. But insert it, D Fʷ K M U Δ curss itt vg all the syrr &c.
56. om. "For the Son of man is not come to destroy men's lives, but to save": Gb Lm Td Tg Mey Al w. the MSS above quoted.
57. om. "it came to pass that": Gb°° Td Tg Mey Al. — om. "Lord": Gb°° Lm Td Tg [Al].
59. om. "Lord": Td [Tg-mg].
60. om. "Jesus": Gb°° [Lm] Td Tg Al.
62. om. "unto him": [Tg-mg] Al. — om. "his": [Tg].

CHAPTER X.

1. add *two* to "seventy": [Lm]; so also v. 17. — om. "also": Lm [Tg] [Al].
2. AND he: Gb′ Lm Td Tg Al.
4. om. "and": Td.
6. A son: St Gb Lm Td Tg Mey Al.
11. add, ON OUR FEET: Lm Td Tg Mey Al. — om. "unto you": Gb Lm Td Tg Mey Al.
12. om. "But": Gb [Lm] Tg Mey Al.
15. SHALT THOU exalt thyself (or, BE EXALTED) &c.: Lm Td Tg Al.
19. I HAVE GIVEN: Lm-mg Td Tg Mey Al.
20. om. "rather": Gb Lm Td Tg Mey Al. — HAVE BEEN (i.e. and still are) INSCRIBED: Td Tg Al.
21. om. "Jesus": Lm Td Tg Al. — IN THE HOLY Spirit: Lm Td Tg Al.
22. add, AND TURNING HIMSELF TO THE DISCIPLES HE SAID: St Lm Td Mey [Al] w. A C* E &c. most curss itt go cop syr-sch syr-p &c.
27. OUT OF, WITH: Lm Td Tg w. ℵ B D L 1. itt æth.
32. om "when he was": Tg.
33. om. "him" after "saw": [Lm] Td [Tg] Mey Al.
35. om. "when he departed": Gb°° Lm Td Tg [Al]. — om. "unto him": [Lm] Td Tg [Al].
36. om. "now": [Lm] Td [Tg] Mey Al.
37. AND instd of "Then": Gb Lm Td Tg Al. — om. "And": Gb°.
38. om. "it came to pass that": Tg (not Tg-mg). — om. "her": [Tg].
39. FEET OF THE MASTER: Lm (not Lm-mg) Td Tg (not Tg-mg) Al w. ℵ B C* D L it (exc b) vg syr-cu &c.
41. BUT THE MASTER: Td Lm-mg Tg-mg.
42. *but there is need of few things, or of one:* ℵ B C** L 1. 33. cop syr-p-mg æth arm Or Bas Jer Aug (Meyer thinks this reading arose from the explanation of "one" as one *dish*). — FOR Mary: Td Tg-mg.

CHAPTER XI.

2. om. "Our, which art in heaven": Gb Td Tg Mey Al w. ℵ B L (adds,

Our) 1. and five other curss vg (exc. harl* and one or two more) arm (adds, *Our*) Or (expressly) Tert and schol. of MSS. — om. "Thy will be done as in heaven so in earth": the editors above (Lm brackets "as" &c.) w. B L 1. &c. itt vg (exc. four MSS) syr-cu arm Or (expressly) Tert Aug (expressly). — Greg. Nyss. instead of "Thy kingdom come" reads, *Thy Holy Spirit come upon us and purify us*; which is a gloss as old certainly as Tertullian.

4. om. "but deliver us from evil": Gb Td Tg Al w. ℵ* B L 1. and eight other curss vg arm Or (expressly) Cyr Tert Aug
10. *it is opened:* Tg-mg w. B D.
11. *Now*, (or, AND): in all authorities. — "If": in FF, but in no Uncial. — or ALSO: Gb Lm Td Tg Mey Al. — om. "bread . . . or if": [Tg-mg] w. B itt sah Or.
12. om. "if": Td Tg [Al.]
13. FATHER FROM (or, *out of*) HEAVEN: so all Uncials and Cursives. — pref. THE, and insert WHO IS: Elz Gb Td Tg Al (Lm adds, *your*). — om. WHO IS: ℵ L X 33. itt vg syr-cu sah cop. Some critics consider the clause an abridged one for *shall the Father in heaven give from heaven*. The MSS, omitting "who is", convey the sense, *give from heaven*.
14. om. "and it was": [Tg] ("om." Tg-mg). — *cast* inst^{d} of "gone": Tg-mg.
17. Mey understands, *house falls upon* (is dashed against) *house*.
20. om. "I" (emphatic): [Tg] Al.
21. THE strong: so all Uncials but ℵ*.
22. *the* stronger: Elz Gb; A stronger, Lm Td Tg Mey Al.
24. THE man: all MSS. — pref. *then* to "saith": [Lm] [Tg-mg] w. ℵ B L X 33. itt &c. Or.
25. add "*empty*": [Tg-mg] w. B C &c.
28. om. "it": Gb Lm Td Tg Mey Al.
29. This GENERATION: Lm Td Tg Mey Al. — om. "the prophet": Gb Lm Td Tg Mey Al.
31, 32. MORE THAN (neut.): so all MSS. — Men of Nineveh: authorities are divided between this and *men*, *Ninevites*.
33. THE measure, THE lamp-stand: in all MSS.
34. THY eye: Gb//Lm Td Tg Mey Al. — om. "therefore": Gb° Lm Td Tg Mey Al.
37. om. "certain": Td Tg Al. — ASKS: Lm Td Tg Al.
40. tr. "without", "within": Tg-mg.
42. OMIT: Lm Td Tg Mey Al.
44. om. "scribes and Pharisees, hypocrites": Gb [Lm] Td Tg Mey Al. — om. "that": Gb°° [Tg-mg] Mey [Al.]
48. ARE YOU WITNESSES: Td Tg Mey Al. — om. "their sepulchres": Gb°° [Lm] Td Tg [Tg-mg] Mey Al.
51. om. "the" before "blood": Gb° Lm Td Tg Mey Al. — HOUSE: w. most authorities ("temple", D).
53. ON HIS HAVING COME OUT FROM THENCE, inst^{d} of "as he said these things unto them": Td Tg (not Tg-mg) Mey Al.
54. om. "and": Gb Lm Td Tg Mey Al. — om. "seeking": Gb°° Td [Tg] Mey Al. — om. "that they might accuse him": Gb°° Td [Tg] Mey Al.

CHAPTER XII.

1. FIRST: St, Olshausen, De Wette, unite this with the following clause (*First beware*).
2. NOW: in all Uncials but D.
7. om. "therefore": [Lm] Td Tg Mey Al.
8. *shall* confess (1st): Tg-mg.
11. om. OR WHAT (1st): [Tg] ("om." Tg-mg) [Al].
15. ALL covetousness: Gb// Lm Td Tg Mey Al.
18. PRODUCTS: *wheat*, Tg (not Tg-mg).
22. om. "your" before "life" (THE life): Gb°° Lm Td Tg Mey Al.
23. pref. *For:* Gb/ [Lm] Tg w. ℵ B D L &c. curss vss.
24. sow *not:* St Gb Lm Tg.
25. om. "one": Td [Tg] ("om." Tg-mg) Al.
26. NOT EVEN &c.: Td Tg Mey Al.
27. HOW THEY NEITHER SPIN NOR WEAVE: Td Mey Al w. D a syr-cu Clem Mcion (in Tert). The reading does not fluctuate in Mt. — om. "they grow": [Tg-mg].
29. AND inst^{d} of "or": Td Tg.
31. HIS kingdom: Gb// Lm Td Tg Mey Al. — om. "all": Gb°° [Lm] Td Tg Mey Al.
36. SHOULD return: Lm Td Tg Mey Al.
38. AND IF IN THE SECOND, AND IF &c.: Td Tg (Tg-mg, *and if he* [*come*] *in the second* [*watch*]) Al. — AND inst^{d} of "or": all MSS but sah. — om. "servants": Gb° Lm (in small ed.) Td [Tg] Mey [Al].
39. om. "have watched and": Td [Tg-mg].
40. om. "therefore": Lm Td Tg Mey Al.

41. om. "unto him": Lm Mey Tg [Al].
42. om. "and" before "wise": Lm Td Tg Mey Al. — THE portion: Elz Gb Lm Td [Tg-mg].
47. OR do: Td [Tg-mg].
48. AND inst^{d} of "For": in all MSS.
53. BE DIVIDED: Lm Td Tg Mey Al connect with "three" in v. 52, and use the plural. — No art. before "father" "son" "mother" (1st) "daughter": so all MSS. — *the* mother (2nd): Lm Tg Mey Al. — om. art. before mother-in-law (1st): all MSS. — om. "her" (1st): Td w. ℵ* Δ* vss Eus. — om. "her" (2nd): Td Tg Al.
54. *the* cloud: Elz Gb Mey [Al]. — *in* the west: Tg-mg.
55. A south wind: all MSS.
56. tr. "sky", "earth": Elz Gb Lm Td Tg Al. — how *know you not to discern:* Tg (Tg-mg as C. V.).
58. FOR when: all MSS. — SHALL deliver, cast: Lm Td Tg Mey Al.

CHAPTER XIII.

2. om. "Jesus": [Lm] Td Tg [Tg-mg] Al. — THESE "things": Td Tg (Tg-mg *such*).
4. THEY ON THEIR PART: Lm Td Tg Mey Al. — THE men: Lm Td Tg Al.
5. EVEN SO (lit. in the *same* manner): Td Tg (Tg-mg, *likewise*) Al.
7. from [the time] that: Td Tg Mey Al.
9. FOR THE FUTURE ("after that"): Td Tg (Tg-mg as C. V.) Al connect this with "bear fruit", and do not regard the first clause of v. 9th as an *aposiopesis*.
11. om. "there was": Lm Td Tg Mey Al.
15. HYPOCRITES: Gb$^{//}$ Lm Td Tg Mey Al.
18. THEREFORE: Td Tg (Tg-mg as C. V.) Mey Al.
19. om. "great": Gb^{o} [Lm] Td [Tg] [Al].
24. DOOR: Gb Lm Td Tg Mey Al.
25. om. "Lord" (2nd): [Lm] Td Tg Mey Al. — put a period at the close of this verse: Gb Lm Td Tg De-Wette. — ALSO (or, even): thus must "and" be translated, with the period at the close of the verse. Lm and Tg have no period at the close of v. 24, but connect the two verses together.
27. AND inst^{d} of "But": in all MSS. — om. "you" (2nd): Lm Tg Al. — om. art. before "workers": Gb^{o} Td Al Tg. With the art. it would read, depart from me all, [ye] workers of iniquity.
28. *should* see: Lm Tg-mg Al.
29. om. "from" (2nd): [Lm] Td [Tg] [Al].
31. HOUR inst^{d} of "day": Gb$^{//}$ Td Tg-mg Mey Al. — SOME (or, certain) Pharisees: so most MSS (exc D it vg).
32. COMPLETE (i.e. finish off, finish doing): Lm Td Tg Mey Al.
34. HER, inst^{d} of "thee": Td gives no authority for "thee".
35. om. "desolate": Gb Lm Td Tg Mey Al. — om. "and": Td. — om. "verily": Gb Lm Td Tg Al. — insert THAT: Td. — om. "shall come when": [Tg] [Al] w. ℵ B L M R X 1. &c. — SAY (or *should* say, subj.).

CHAPTER XIV.

3. add, OR NOT: [Lm] Td Tg Mey Al.
5. om. ANSWERING: Gb^{oo} Lm Tg Mey [Al] (no MS has "*answered* them, *saying*"). — A SON instead of "an ass": Gb$^{//}$ Lm Td Tg Mey Al w. ℵ A B E &c. 130 curss vss (syr-cu reads *a son, or an ox, or an ass*) Cyr &c. The reading in D is *sheep*. The reading "ass", is in K L X^{c}urss itt vg cop &c.
6. om. "him": Td Tg Al.
9. AND then: in all MSS.
10. SHALL say: Td Tg (not Tg-mg). — of ALL &c.: Lm Td Tg Al.
14. BUT inst^{d} of "for" (2nd): Td w. ℵ 1. &c. it &c. Cyp Aug.
17. om. "all": [Lm] Td [Tg] [Al].
21. om. "that": Gb^{oo} Lm Td Tg Mey Al. — tr. "halt", "blind": Lm Td Tg Mey Al.
22. WHAT &c.: Td Tg (not Tg-mg) Al.
26. AND, FURTHER: Elz Gb Td Tg Mey Al.
27. om. "And": Td. — his OWN cross: Lm Td Tg-mg Al.
28. Elz Lm have the plur. art., which would here be equivalent to "sufficient"; but Gb Td Tg Mey Al omit.
31. WILL deliberate: Td w. ℵ B it.
32. ASKS: in all MSS.
34. add THEREFORE: Td [Tg] Mey Al. — add ALSO (or, even): Lm Td Tg Mey Al.
35. Td omits "to hear"; but he adduces no authority, and the word is in his other editions. The omission is doubtless an error.

CHAPTER XV.

2. And BOTH: Lm Td Tg Mey Al.
4. AND LOSING (lit. having lost): Elz Gb Lm Td Tg-mg Al.

6. THE friends and THE neighbors: all MSS.
9. THE FRIENDS AND NEIGHBORS (each fem.): Lm Td Tg Al.
15. TO ONE OF THE CITIZENS: all MSS.
17. add HERE: Gb′′ Lm Td Tg [Tg-mg] Mey Al.
19. om. "And": Gb Lm Td Tg Mey Al.
21. om. "and" before "am": Lm Td Tg Mey Al.
22. pref. *quickly* to "bring forth": Lm [Tg] Mey [Al]. — A ROBE, THE BEST (lit. *first*): Lm Td Tg Mey Al (Gb° om. "the").
23. om. "hither": this word is in no Greek Uncial.
28. AND his father: Lm Td Tg Al.
29. add *his* (exprd in Gr.) to "father": Lm Tg Mey Al.
30. *the* harlots: Lm Tg Al.
32. om. "again": Td Tg Mey Al. — om. "and" before "was lost": Gb° Td. — om. "was" (3rd): Gb°° Lm Td Tg Mey Al.

CHAPTER XVI.

1. THE disciples: Td Tg Al.
2. THE account: all MSS.
4. IT JUST CAME TO MY MIND (lit. *I knew*, aorist tense, expressing past momentary action): so all MSS. — their OWN: Td Tg (Tg-mg, *their*) Al.
5. his OWN: Lm Td Tg (Tg-mg, *his*) Al.
7. om. "And" (3rd): Lm Td Tg Mey Al.
9. IT fail: Lm Td Tg Mey Al.
14. om. "also": Td Tg [Al].
18. and HE WHO: Gb′ Lm Td Tg Mey Al.
19. pref. MOREOVER: Lm Td [Tg-mg] Tg Al.
20. om. "there was", "which": [Lm] Td Tg Al.
21. om. "the crumbs": [Lm] Td [Tg] Mey Al.
25. om. "thou" (emphatic, exprd in Gr.): Gb Td Tg Mey Al. — add HERE: Gb′ Lm Td Tg Mey Al.
29. BUT (or, And) Abraham: Lm Td Tg Al. — om. "unto him": Td [Tg] [Al]. Td says in a note, that he has edited it without "to him"; but the pronoun still stands in his text.

CHAPTER XVII.

1. HIS disciples: Lm Td Tg Al.
2. MILL-STONE: Elz Gb have *ass-mill-stone*, i.e. one of the largest size. Gb′ &c. have simply *mill-stone*, i.e. the common house mill-stone.
3. om. "against thee": Gb°° Lm Td Tg Mey Al.
4. om. "in a day" (2nd): Lm Td Tg Mey Al.
6. HAVE: Td Tg Mey Al.
7. "by and by" (IMMEDIATELY): connect with "Go": Lm Td Tg Al.
9. THE servant: Gb′ Lm Td Tg Mey Al. — om. "him": Gb Lm Td Tg Mey Al. — om. "I trow not": [Lm] Td Tg [Tg-mg] Al.
11. om. "he" bef. "went": Td '69 [Tg]
17. om. "but": Lm Td [Tg].
21. om. "Lo" before "there": Td [Tg-mg] Al.
23. tr. "here", "there": Td Tg Mey Al. — om. "or": Gb° Td &c.
24. om. "that": Td [Tg] [Al]. — om. "also": Gb [Lm] Td Tg Mey Al. — om. "in his day": Lm [Tg-mg].
27. WERE MARRIED (i.e. the women, according to Al; but it may be, *were given in marriage*): Lm Td Tg Mey Al (see note on Mt xxii. 30).
28. om. "also": Td Tg Al.
31. om. art. before "field": Td Tg Al. But it may be implied by usage.
33. TO GAIN: Td Tg Al. — SHALL lose (2nd): Td; *should* lose: Elz Gb Lm Tg Al. — IT instd of "his life" (2nd): Elz &c.; om "it": [Lm] Td.
34. om. "the" before "one" (2nd): Gb Lm Td Tg Mey Al.
35. om. "the" before "one": St Gb°° [Tg] Mey Al.
36. om. this verse: St Gb Lm Td Tg Mey Al. It is probably taken from Mt xxiv. 40, 41.
37. there ALSO: [Lm] Td Tg Mey Al.

CHAPTER XVIII.*

1. he *also:* Elz Gb [Tg] Mey [Al]. — THEY (i.e. they themselves): Lm Td Tg Mey Al. No MS has "men". — Elz Gb om. "they".
7. DOES HE BEAR LONG (indic. pres.): Lm Td Tg Mey Al. — *though he bear* (conj. and particip.): Elz Gb.
9. add, ALSO: Gb° [Lm] Td Tg Al.
10. om. "the" before "one": Lm Tg Al.

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* From xviii. 10, beyond which Td's 8th ed. has not yet been published, the text of his "Synopsis Evangelica", 2nd ed. Leipsic, 1864, has also been compared, and its readings are given where they vary from the 7th ed. of his Greek Testament. They are designated by *Td-syn.*

11. *standing* (having stood) to *himself prayed thus:* Elz Gb Lm (not Lm-mg) Td-syn Tg-mg Al w. A D a d (ℵ² B L b c Cyp as C. V.; ℵ* most it sah omit "w. himself").
13. om. "upon": Lm Td Tg [Al]. — me THE sinner: all MSS.
14. INDEED THAN that: Gb Td Tg-mg; *beyond* (or, *above*) that: Lm Tg Mey Al. — om. "indeed": Elz.
15. WERE BRINGING: imperf. in all MSS.
16. *having called them to him said:* Elz Gb Lm Td Tg-mg Al; CALLED .... SAYING: Td-syn Tg w. ℵ B L a syr-sch cop.
20. om. "thy" before "mother": Gb^{oo} Lm Tg Mey Al.
21. om "my": Td [Tg] Al.
22. om. "these things": Lm Td Tg Al.
24. om. "that was very sorrowful" (HIM): Td [Tg] Al.
25. camel ENTER through: Elz Gb Td Tg (not Tg-mg) Mey Al.
26. AND who: all MSS.
28. OUR OWN: (i.e. our own effects; or, home), inst^{d} of "all": Gb$^{//}$ Lm Td Tg Mey Al.
29. tr. "parents", "wife": Td Tg-mg Al.
30. SHOULD receive: Elz Gb Lm-mg Td Tg (not Tg-mg) Mey Al.
31. IN REFERENCE TO (dative): Elz Gb Lm Td Tg Al; "concerning": D it vg &c. Epiph; *for:* Al.
36. *might* mean: (ἀν) [Lm] [Tg] Al.
41. om. "Saying": Td [Tg] Mey Al.

CHAPTER XIX.

2. lit. in all MSS, *and he himself* ("he" *emphatic*) *was a chief publican.* — AND THIS [Zaccheus]: Elz Gb Td Tg-mg Mey Al. — AND HE WAS RICH: Td-syn w. ℵ L curss vss.
4. TO THE FRONT (or, forwards): Td-syn.
5. om. "saw him and": Td-syn Tg [Tg-mg] [Al]. w. ℵ B L 1. cop arm.
7. gone IN: all MSS.
11. "because" (2nd): not expressed in any Uncial, but implied.
13. lit. *in what* [time] *I am coming:* Gb$^{//}$ Lm Td Tg Mey Al.
15. lit. WHO HAD GAINED WHAT: Elz Gb Lm Td; *what they had gained by traffic:* Tg w. ℵ B D L 157. e syr-cu cop; "what business they had carried on": Al.
17 VERY well: Lm Td Tg Mey Al.
18. put LORD after "pound": Td Tg w. ℵ B L.
19. to THIS: Elz Gb Lm Td Tg Al.
20. THE NEXT (lit. *the other*, comp. Mt x. 23): Lm Td Tg Al w. ℵ B D L R.
22. om. "And": Gb^{oo} Td Tg Al.
23. om. art. before "bank" (implied after the prep.): Gb^{oo} Lm Td Tg Mey Al. — IT inst^{d} of "my own": Elz Gb Lm Td Tg Mey Al.
26. om. "For": [Lm] Td-syn [Tg] Mey Al w. ℵ B L 1. &c. cop arm Theoph. — om. "from him" (2nd): [Lm] Td-syn [Tg-mg] Mey Al.
27. add "them" (expr^{d} after "slay"): Td Tg [Tg-mg] Al. — THESE instead of "those": Td Tg (not Tg-mg) Mey Al. — *are* not willing: Tg-mg.
29. om. "his": Td [Tg] Al.
30. AND having loosed &c.: Td Tg [Tg-mg] Al.
31. om. "unto him": Gb^{o} [Lm] Td-syn Tg [Al] w. ℵ B L R itt cop &c. Or.
34. Ὅτι, rec^{d} by some but not by others, may mean *Because*, or *that*, or serve as mark of quoting, "The Lord" &c.
35. THEIR *own:* Elz Gb Td (not Td-syn)
36. *their own:* Elz Gb Tg.
38. om. "that cometh": Td-syn.
40. om. "unto them": Td [Tg] Al. — SHALL hold: Lm Td Tg Mey Al. — om. "immediately": Td Tg (not Tg-mg) Mey Al w. ℵ B L Or.
42. om. "at least": [Lm] Tg [Tg-mg] [Al]. — om. THY before "day": Gb^{o} Lm Tg [Al]. — om. THY before "peace": [Lm] [Tg] [Al].
43. om. "the": Elz Gb Lm Td Tg Al. — WHEN (lit. *and*, in all MSS).
45. om. "therein": Gb^{oo} Td Tg Mey Al. — om. "and them that bought": Gb^{oo} Td Tg Mey Al.
46. AND my house: Td Tg (not Tg-mg) Mey Al.
48. HUNG ON: so lit. — LISTENING (partic.): Elz Gb Lm Td Tg Al.

CHAPTER XX.

1. om. "those" (THE days): Gb^{o} Lm Td Tg Mey Al. — om. "chief": Gb^{o} Td Mey Al w. A E G K Δ &c.
2. om. "saying": Tg [Tg-mg] Al.
3. om. "one" (A word): Gb^{o} Lm Td Tg Mey Al.
5. om. "then": Gb^{o} [Lm] Td Tg Mey Al.
6. "all" after "people", in Gr.: Lm-mg Td Tg (not Tg-mg) Al.
7. KNEW NOT: in all MSS.
9. om. "certain": Gb Lm Td Tg Mey Al.
10. om. art. before "season" (i.e. in due or at an appointed time): Elz

Gb Lm Td Tg Al. — SHALL give: Lm Td Tg Mey Al.

18. om. "when they see": Gb^{oo} Lm Td-syn Tg [Tg-mg] [Al] w. ℵ B C D L Q curss itt cop syr-cu. — THIS: in all MSS.

14. WITH ONE ANOTHER: Td Tg Mey Al. — om. "come": Gb^{o} Lm Td Tg Mey Al.

15. AND inst^{d} of "So": in all MSS.

19. tr. "chief priests", "scribes": Lm Td Tg Mey Al.

20. And *having withdrawn they* sent: Tg-mg w. D itt &c. — A word: Elz Gb Lm Td Tg Al (HIM BY A word; because in Lk "his" almost (comp. xx. 44) invariably *follows* the noun to which it belongs, but here it *precedes*. Bleek, followed by C. C. S. in Lange, adopts the construction *his*, as in C. V.). — SO AS TO deliver: Lm Td Tg Mey Al. — THE authority: Elz Gb Lm Td Tg Al (who considers the first noun *generic*, i.e. the *Roman* power, and the second *specific*, i.e. Pilate's.

22. THAT WE give: ("us" in the accus., not dat.): Td Tg Al.

23. om. "Why tempt ye me": Gb^{oo} Td Tg [Tg-mg] Mey Al.

24. [Lm] adds, *and they showed* [one]. *And he said*, "Whose image" &c.

26. A word: as in v. 20; *his* word: Tg-mg w. ℵ B L curss.

27. CONTENDING (lit. saying in opposition): Elz Gb Lm Td Mey Al; *saying:* Tg.

28. THIS: THE wife: all authorities. — BE inst^{d} of "die" (2nd): Lm Td Tg Al.

30. om. "took her to wife, and he died childless": Gb^{o} Td Tg [Tg-mg] Mey Al.

31. SEVEN: subject of "left", so St Td &c.

32. om. "of all": Gb^{o} Lm Td Tg Mey Al.

33. THE WOMAN, inst^{d} of "she": Td Tg-mg Mey Al w. B L syr-p-mg.

34. om. "answering": Gb^{o} Lm Td Tg Al. — nor are married: Td-syn &c. See on xvii. 27.

36 pref. FOR: almost all MSS.

37. om. "the" before "God of Isaac", and "God of Jacob": Lm Td Tg Al.

38. BUT (or, Now) inst^{d} of "For": so all MSS.

40. FOR, inst^{d} of "And": Td Tg (not Tg-mg) Mey Al.

42. *For*, inst^{d} of "And": Td-syn Tg-mg.

44. lit. AND how is he his Son: all MSS. The pron. "his" (comp. v. 20) *precedes* "Son" in some MSS, follows in others

45. *them* inst^{d} of "his disciples": Td Al w. Q; but Td-syn Tg, *the disciples:* w. B D arm.

47. Lm Td point so as to make "the same" (THESE) in apposition with "who". Lm has *period*, Td-syn *colon*, at the close of v. 46, and both have a *comma* after "prayers". Lm has *the devourers* (partic.); Td-syn, *they who are devourers of*. Al has a *period* after "prayers".

CHAPTER XXI.

2. om. "also" (or, EVEN): Gb^{o} [Lm] Tg; put before "poor": Td Mey Al.

3. om. "they": all MSS. — "more" (in pl. number): Lm Td Al w. D L Q X curss.

4. om. "of God": Td [Tg] Mey Al.

5. THAT inst^{d} of "how": all MSS.

6. a stone upon a stone *here:* Lm Td-syn w. ℵ B L 4 curss cop.

7. THEREFORE inst^{d} of "but": Td Tg Al.

8. om. "therefore": Gb^{o} Lm Td Tg Mey Al. — "I am he, and the time" &c. both as the words of the false Christs: Lm Td Tg Al.

11. "and" (2nd) before "in divers": Td Tg Al w. ℵ B L 33. cop &c. — tr. "famines", "pestilences": Lm Td (not Td-syn) Tg (not Tg-mg) Al w. B curss itt vg syr-cu Marcion (in Tert.).

12. om. "the" before "synagogues": Elz Gb &c.; retained by Tg.

13. om. "And": Td-syn [Tg] w. ℵ B D.

15. tr. "gainsay", "resist": Lm Td Tg Al. — OR inst^{d} of "nor": Elz Gb Td Tg Mey Al.

19. YOU SHALL possess (or, gain): Gb$'$ Lm Td (Td-syn as C. V. w. ℵ D L R X &c.) Tg Mey Al w. A B 1. 13. 33. &c. it vg cop syrr-each syr-cu &c. Or Marcion (in Tert.).

23. om. "But": Lm Td Tg Mey Al. — TO (dat. without prep.): Gb Lm Td Tg Mey Al.

24. lit. *the nations all:* Lm Td-syn Tg-txt Al.

25. in perplexity AT &c. (gen. of remote relation): Gb$''$ Lm Td Tg Mey Al w. ℵ B C L R &c. it &c. Marcion (in Tert.).

31. So ALSO you: all MSS.

34, 35. AS A SNARE. FOR &c.: Lm (uses a colon) Td-syn Tg (not Tg-mg) Al w. ℵ B D L itt cop &c. Marcion (in Tert.). Mey supports the Rec. Txt. and C. V.

36. BUT inst^{d} of "therefore": Lm Td Tg (not Tg-mg) Al. — *that you may prevail to escape* (or, succeed in escaping): Td-syn Tg (Tg-mg as C. V.) Al w. ℵ B L X 1. 33. &c. cop &c. — om. "these": Td-syn w. ℵ R &c. 100 curss &c.

Some Curss put at the close of this Chapter the account of the adulterous woman as given in John vii. 18–viii. 11.

CHAPTER XXII.

10. INTO WHICH inst^{d} of "where": Lm Td Tg Mey Al.
14. om. "twelve": Lm Td Tg Mey Al.
16. om. "any more": [Lm] [Tg] Al w. ℵ B L curss vss. — eat IT: Lm Td-syn Tg Al w. ℵ B L 1. &c. itt vg cop syr-cu &c. Epiph.
17. A cup: Elz Gb Td Tg Mey Al.
18. add HENCEFORWARD: Td-syn [Tg] [Al] w. ℵ B L &c. curss syr-cu &c.
20. AND THE CUP IN THE SAME MANNER: Td Tg Mey Al; in the same manner also the cup: Elz Gb Lm. — Tg-mg has, "Perhaps vv. 17, 18 after v. 19, and om. v. 20."
22. BECAUSE inst^{d} of "And": Td Tg (not Tg-mg) Mey Al.
30. and YOU SHALL sit: Gb$^{//}$ Lm Td Tg (not Tg-mg) Mey.
31. om. "And the Lord said": Td [Tg] Al w. B L T cop sah. — YOU in the *plur.* (i.e. you all) in all MSS except T curss Chr.
34. UNTIL inst^{d} of "before that": Lm Td Tg Mey Al.
36. *Therefore* inst^{d} of AND: Lm Tg-mg Al.
37. om. "yet": Lm Td-syn Tg Al w. ℵ B L &c. curss vss. — om. "For" (2nd): [Lm] [Tg]. — lit. *the concerning me* (art. "the", in *sing.* num.): Td-syn Tg Al w. ℵ B D L Q 1. b syr-cu. The phrase, with the art. in the *plural*, occurs in xxiv. 27. Meyer here in Luke xxii. interprets, Matters are coming to a close with me, as with the person described by the prophet. But in xxiv. (and whether sing. or plur. it makes no essential difference, only the former restricts it to one passage), Jesus probably alludes to the *declarations* about the Messiah (or, himself) in the *Scriptures*.
39. om. "his": Td Tg Al.
42. TO bear away: Elz Gb Td Al.
43, 44. These vv. are bracketed by Lm. They are omitted in A B R T *f* sah &c. MSS-w.-Hil and Jer, rejected by ℵ^{2}, and asterisked in others. They are retained in ℵ* D K L Q X Δ &c. many curss and itt vg all-the-syrr Just Ir and most FF. Epiphanius says that "the Orthodox expunged them because they seemed to infringe the doctrine of Christ's deity."
45. om. "his": St Gb Lm Td Tg Mey Al.
47. om. "And": Gb^{o} Lm Td Tg Mey Al.
49. om. "unto him": Td Tg Al.
50. A CERTAIN one: most authorities.
51. om. "his": Td Tg Al.
52. *came* you out: Lm Tg w. ℵ B D K L R &c. curss Or; HAVE YOU come out: Elz Gb Td Mey Al w. A E G H A &c. most curss.
54. om. "him" after "brought": Gb^{oo} Lm Td Tg Al. — om. "and led": [Tg-mg].
57. om. "him" (1st): Gb^{oo} Lm Tg [Al]. — tr. "Woman" "I" &c.: Td Tg (not Tg-mg) Al.
59. SOME ONE ELSE: all MSS. — om. "saying": Td (not Td-syn). — for ALSO: all MSS.
60. A cock: Gb Lm &c.
61. A cock: all MSS. — add, TO-DAY: Td Tg Mey Al.
62. om. "Peter": Gb Td-syn Tg [Al].
63. HIM inst^{d} of "Jesus": Gb$^{//}$ Lm Td Tg Mey Al.
64. om. "struck him on the face and": [Lm] Td Tg Mey Al. — om. "him" (3rd): Td Tg Al.
66. their own: Elz Gb Lm Td (not Td-syn) Mey.
68. om. "also": Lm Td Tg Mey Al. — om. "me, nor (*or*) let me go": Td [Tg] Mey [Al] w. ℵ B L T.
69. pref. BUT: Lm Td Tg Mey Al.

CHAPTER XXIII.

2. OUR nation: Lm Td Tg Mey [Al]. — AND saying: [Lm] Td-syn Tg [Al].
5. AND before "beginning": Td Tg [Al].
6. om. "Galilee": Td-syn [Tg-mg] [Al] w. ℵ B L T cop.
8. om. "many things": Gb^{oo} Td Tg Mey Al.
11. Herod ALSO: Td-syn. — om. "him" after "arrayed": [Lm] Td [Tg] Mey Al.
12. tr. "Pilate", "Herod": Td-syn Tg Al.
15. HE sent HIM BACK TO US: Gb$^{//}$ Td-syn Tg-mg w. ℵ B (to *you*) K L M curss *f* sah &c.
17. om. this verse: Gb^{oo} [Lm] Td Tg Mey [Al]. [Tg-mg] has it at the end of v. 19; Td-syn brackets it.

19. IN THE prison: Td Tg Al.
20. *But* (or, And) inst^{d} of "therefore": Lm Td-syn Tg w. ℵ A B D L T it vg &c. — om. "them": Elz Gb Td Tg Mey Al.
22. THIS inst^{d} of "he": all authorities.
23. om. "and of the chief priests": [Lm] Td-syn [Tg] ("om." Tg-mg) [Al] w. ℵ B L itt vg cop sah.
25. om. "to them": Gb [Lm] Td Tg Mey Al. — *the* prison: Elz Gb Td (not Td-syn).
27. om. "also": Gb^{o} Lm Tg Mey Al w. ℵ A B C &c. it vg syr-cu &c.
29. *gave suck:* Elz Gb; NURSED (or, cherished): Lm Td Tg Mey Al. — THE wombs: Td-syn Tg Al w. ℵ B C X 1. 69.
33. *departed* inst^{d} of "came": Elz Gb Td-syn w. A X &c.
34. om. "Then said . . . what they do": [Lm] w. ℵ^{c} B D*. — lots: Gb$^{\prime}$ Lm-mg Td-syn Al have it in plur.; Elz &c. in sing
35. om. "also": Lm Td-syn w. ℵ D curss itt. — om. "with them": Gb^{o} [Lm] Td-syn Tg Mey Al w. ℵ B C D &c. curss itt &c.
36. om. "and" before "offering": [Lm] Td Tg Mey Al.
38. om. "written": Td [Tg] Mey Al. — om. "in letters of . . . Heb.": [Lm] Td Tg [Tg-mg] Mey [Al] w. ℵ B L sah cop. — THIS (at the close of the v.): [Lm] (not Lm-mg) Td Tg Al.
39. om. "saying": Td (not Td-syn) [Tg] Mey Al. — ART NOT &c.: Lm-mg Td Tg Mey Al.
40. lit. *rebuking him said:* Td Tg Al.
42. om. "Lord": Gb^{o} [Lm] Td Tg Mey Al. — *And he said, Jesus! remember* &c. (om. "unto"): Td Tg Al. — IN thy kingdom: most authorities (*into*, Lm-mg Tg-mg).
43. om. "Jesus": Td [Tg] Al w. ℵ B L.
44. it was ALREADY (or, now): Lm Td [Tg] Mey [Al].
45 *the sun failing* (i.e. being in eclipse) inst^{d} of "And the sun was darkened": Td-syn w. ℵ B C* L cop &c. Or. Lm Td-syn connect this verse with v. 44.
49. "the" before "women": most om.
50. pref. AND to "a man": Td-syn.
51. om. "also himself": Lm Td-syn Tg Mey Al.
53. om. "it" (1st). — laid HIM: Lm (not Lm-mg) Td Tg Mey Al.
54. om. "and" before "the sabbath": Gb^{o} Td (not Td-syn).
55. om. "also": Gb^{oo} Lm Td Tg Mey Al. — om. "him": [Tg]. — om. "the" before "women": Elz Gb Td Al (*two* women Tg-mg w. D a b c).
56. The last clause of this verse is by construction the *protasis*, and xxiv. 1, the *apodosis*, and the two therefore are properly united (Lm puts a period after "aromatics"). So Al.

CHAPTER XXIV.

1. om. "and certain others with them": Gb^{oo} Lm Td Tg Mey Al.
3. om. "of the Lord Jesus": Td (not Td-syn) w. D itt Eus; om. "the Lord": [Tg-mg] w. curss itt syr-cu &c.
4. om. "much": Lm Td Tg Al. — APPAREL (sing.): Lm Td-syn Tg Al.
5. face: Elz Gb Lm Al; *faces:* Td Tg Mey.
10. om. "It was": Gb^{o} [Tg] [Al]. — THEY WERE: Td-syn. — THE other [women]: in all MSS. — om. "which": Gb^{o} Lm Td-syn Tg Mey [Al].
11. THESE words: Lm Td-syn Tg Al w. ℵ B D L itt vg cop &c.
12. om. this verse: Gb^{o} [Lm] [Td] [Tg] w. D itt syr-jr Eus-can. — departed *by himself* (or, *to his home*) wondering: Gb Lm Tg Al so punctuate.
13. *hundred and sixty:* Td-syn w. ℵ K Eus Jer.
17. as ye walk? And they stood, gloomy-looking: Td-syn Tg (who puts this last clause in parenthesis) w. ℵ A* B L e sah cop æth (Al *as ye walk* [*? and they stood*] *sad* [.]*?*)
18. om. "the" before "one": Lm Td Tg Al. — om. "in": Td Tg.
19. Elz Gb Lm Td, *Nazoræan;* Lm-mg Td-syn Tg Al, *Nazarene.*
21. *are* hoping: Td-syn. — om. *to-day:* Td-syn [Tg] [Al].
24. even (or, also) the women: Elz Gb Td Mey.
27. HIM: Lm Td (not Td-syn) Tg Al w. D E H L &c. curss itt.
29. add, ALREADY: [Lm] Td-syn Tg (not Tg-mg) Mey Al w. ℵ B L curss itt vg cop. — AND they: Td Tg Al.
32. om. "within us": [Tg] [Al]. — om. "and" before "while" (2nd): Lm Td Tg Mey Al.
36. om. "Jesus": Gb Lm Td Tg Mey Al. — om. "and saith . . . you": Gb^{o} Td Mey w. D itt.
38. heart: Lm Td (not Td-syn) Tg Mey Al.
39. *and see that a spirit:* so perhaps Lm Td-syn Tg Al. Lm Tg omit the comma before ὅτι, which may mean either *that*, or *because*.

40. om. this verse: Td [Tg] Mey w. D itt syr-cu
42. om. "and of a honey-comb": Gb° Lm Td-syn [Tg] Mey [Al] w. ℵ A B D L many FF.
44. pref. MY to "words": [Lm] Td Tg Al. — om. "the" before "proph.": Elz Gb Lm Td [Tg] Al. — om. "the" bef. "Ps.": Elz Gb Lm Td Tg Al.
46. written that the Christ should suffer: (Gb° [Lm] *and thus it behoved*) Td Tg Mey Al.
47. FOR repentance: Td-syn w. ℵ B. — beginning: neut. abs., Elz Gb Lm Td Mey; nom. pl. Td-syn Tg Al.
48. om. "And": Td Tg Al. — om. "are": Td [Tg] Al.
49. om. "behold": Td-syn. — send FORTH: Lm Td Tg Al. — om. "of Jerusalem": Gb Lm Td Tg Mey Al.
51. om. "and was carried up into heaven": Gb° Td Mey w. ℵ* D itt Aug.
52. om. "worshipped him": Gb° Td Mey w. D itt Aug
53. om. "and blessing": Td Tg-mg w. D itt cop Aug. — om. "praising and": [Tg] ("om." Tg-mg) [Al]. — om. "Amen": Gb [Lm] Td Tg Al. — add, *according to Luke:* Tg Al w. ℵ B.

JOHN.

CHAPTER I.

TITLE. ACCORDING TO JOHN: Td w. ℵ B.

3. NOT EVEN ONE THING: Elz Gb &c. with most MSS except ℵ* D curss Clem Or (once) &c. — A period is put after "arose" by Lm Tg, and is read, *That which arose into being in him was life:* w. ℵ ("That" &c. begins the line) C* D L &c.
4. *is* life: Lm (not Lm-mg) Td-syn Tg-mg w. ℵ D MSS-w.-Or and Aug itt sah syr-cu Clem Ir &c.
16. BECAUSE inst^{d} of "And": Gb Lm (not Lm-mg) Td Tg Mey Al.
18. *only begotten God:* Td-syn Tg w. ℵ* B C* L 33. syr-sch syr-p-mg cop æth Clem-alex Thdot (extracts usually printed with the works of Clement) Epiph Did. These *four* Greek writers are all who expressly quote Jo i. 18 with the reading "God" only. Four others, viz. Ir Or Bas Cyr quote it with both this reading, and "Son". There are what seem references and allusions in other writers to the reading "God", though not direct quotations.

On the other hand, the reading SON is in A C^{3} E F G H K M S U V Δ Λ X 1. 69. and all the rest of the Cursives except 33. It is also in the itt vg syr-cu syr-p syr-jr æth arm; in Ir Or Hippol Synodicus-Antioch. (A.D. 249) Eus Ath Bas Chr Alex Thdret &c., and in all the Latin FF who quote the passage at all, or allude to it.

For the ablest and most complete statement and discussion of the question, see Mr. Ezra Abbot's Art. in the Bib. Sac. Oct., 1861, in which the evidence is clearly shown to preponderate greatly in favor of the reading "Son". The Greek characters for Son and God are $\overline{\text{ΥC}}$ and $\overline{\text{ΘC}}$, which first through inadvertence might have been substituted the one for the other. See a blunder of ℵ in xiii 1. — om. "the" before "only begotten": Td-syn.
23. Tg here as in Mk i. 3.
24. And *they were sent* from the Pharisees: Td-syn Tg Al w. ℵ* A* B C* L syr-cu &c. Or (who considers it a *second* deputation) &c. When "sent *from*" is denoted, a different preposition is generally used in the Gospels from the one here employed. Possibly, [*some*] *sent were of*, &c.
26. om. "but": Gb° Td Tg Al. — *has stood* (and is still standing): Td-syn Tg-mg.
27. om. "He it is" and "is preferred before me": Gb [Lm] Td Tg Mey Al. — om. "who": [Tg] [Al].
28. BETHANY: Gb Lm Td Tg Mey Al w. ℵ A B &c. almost all copies-w.-Or curss vss. But Or decides for "Bethabara" on geographical grounds.
29. om. "John": Gb Lm Td Tg Mey Al.
30. in whose behalf: Lm Td Tg Al.
34. the *Chosen* of God: ℵ*.
37. om. "And": Td-syn w. ℵ* 1.
38 This forms vs 38, 39 in the Gr. — om. "Then" (And): Td-syn Tg.
39. YOU SHALL SEE: Gb Td Tg Mey Al. — Pref. *Therefore* (or, Accordingly) to "they came": [Lm] Td-syn Tg Al. — om. "for" (*and;* or, now): Gb Lm Td Tg Mey Al.
41. om. "the" before "Christ": Gb Lm Td Tg Al.

42. om. "And" (1st): [Lm] Td Tg Al. — om. "And" (2nd): Gb Td Tg Al. — the son of JOHN: Lm Td Tg (not Tg-mg) Mey Al.
43. om. "Jesus" (HE would): Gb Lm Td Tg Mey Al. — pref. JESUS to "saith": Lm Td Tg Mey Al.
45. om. art. bef. "son" Lm Td-syn [Tg].
46. BE: inst^{d} of "come": all authorities.
49. om. "and saith": Gb^{o} [Lm] Td Tg Al. — om. "unto him": Gb^{o} [Lm] Td (not Td-syn). — om. the art. before "King": Td Tg Al w. A B L 33. Epiph.
51 YOU (pl): i.e. you all. — om. "Hereafter" (lit. *from now*): Gb^{oo} Lm Td-syn Tg Mey Al w. ℵ B L itt vg &c Or Epiph.

CHAPTER II.

3. *And they had no wine, because the wine for the marriage was used up. Then says the mother of Jesus to him, There is no wine:* Td-syn w. ℵ* itt æth syr-p-mg Gaudentius.
4. pref. *And* to "Jesus": [Lm] Tg Al.
10. om. "then" before "that" &c: [Lm] Td-syn [Tg] [Al].
12. Kapharnaum: throughout as in the other Gospels. — om. "his" before "brethren": [Lm] Tg [Al].
13. Elz Lm Td Tg Al put a period at the close of the verse.
17. om. "And": Gb^{o} [Lm] Td Tg Mey Al — *consumed:* Elz. (after the Septuagint); WILL CONSUME: Gb Lm Td Tg Mey Al w. ℵ A B L &c curss cop FF. This later Hellenistic future, like the future in all languages, is sometimes closely allied to the *present* (*W.* p 280); as in Ecclesiasticus xxxvi. 18, The belly *will devour* (C. V. "devoureth") all meats — the present being used in vs. 19, 22, The palate *tastes* &c. So it may be, The zeal &c. *consumes* me — which in the Heb. is in the *preterite*, representing an event *taking place at the time of the utterance*.
22. om. "unto them": Gb Lm Td Tg Al.
23. HIS signs: Elz Gb Lm Td Tg Al.
24. Jesus on his part: all MSS. — lit. commit *him:* Lm Td Tg Al.
25 And BECAUSE: Elz Gb &c.

CHAPTER III.

1. NOW there was: all MSS.
2. HIM inst^{d} of "Jesus": Gb Lm Td Tg Mey Al.
5. ℵ* has *see* for "enter into," and *heaven* for "God" — which last Td-syn adopts.
7. YOU: pl. i.e. yourself and the class you represent; or, men in general.
8. *or* whither: Lm.
10. THE teacher: all MSS.
13. om. "which is in heaven": Gb^{o} Td-syn w. ℵ B L T 33. vss Or-lat.
15. EVERY ONE: Lm Td-syn Tg Al. — om. "not perish, but": Gb^{oo} [Lm] Td Tg Al.
16. om. "his" before "only": Td-syn w. ℵ B.
17. om. "his": Td-syn [Tg] [Al].
18. om. "but": [Lm] Td-syn [Tg] Al.
24. THE prison: Elz Gb &c.
25. with a JEW: Gb Lm Td Tg Mey Al.
29. "bridegroom" (1st without the art.): all MSS.
31. om. "is above all" (2nd): Td-syn w. ℵ* D itt syr-cu Or &c.
32. om. "And": Td Tg Al. — om. "that": Td-syn.
34. om. "God" before "giveth": Gb^{oo} [Lm] Td [Tg] ("om." Tg-mg) Mey Al w. ℵ B C* L 1. 33. itt Cyr.
36. DISOBEYS for "bel'th not": all Unc's.

CHAPTER IV.

1. *Jesus* inst^{d} of "the Lord": Td-syn Tg-mg w. ℵ D A 1. itt vg syr-cu &c.
3. om. "again": Gb^{o} Td (not Td-syn).
5. om. "which is": all authorities.
9. om. "Then": Gb^{o} Td-syn w. ℵ* V*. — om. "the" before "Jews" and "Samaritans": all MSS.
11. om. "then": Td-syn.
13. EVERY ONE WHO: Elz Gb &c. w.all MSS.
15. COME: Td Tg adopt indic. pres.; Elz Gb Lm Al the subjunctive.
16. om. "Jesus": [Lm] Td [Tg] Mey Al w. B C* Or.
17. om. "and said": Td-syn. — *that thou hast* no husband: Td-syn.
21. tr. "Woman," "believe me": Gb$^{//}$ Td Tg Mey Al.
23. AN hour: all MSS. — for ALSO: all MSS.
24. om. "him": Td-syn w. ℵ* D*.
27. A woman: all MSS.
29. om. *ever:* Td-syn Tg-mg w. ℵ B C* itt &c Or. — om. "not": all MSS.
30. om. "Then" (And): Gb. [Lm] Td Tg Mey Al.
31. om. "his": all Uncials.
35. ALREADY (connect with v. 36): Td w. A &c itt syr-cu Eus Cyr Thdrt.
36. om. "And": Gb [Lm] Td Tg Al. — om. "both": Tg [Al].
37. *the* "true": Elz Gb^{o} Td Lm [Al].
38. *have* sent: Td-syn w. ℵ D.

39. om. "ever": Td-syn Tg (not Tg-mg) Al.
42. NO MORE, &c: all MSS. — om. "the Christ": Gb^{oo} Lm Td Tg Mey Al.
43. om. "and went": Gb^{o} [Lm] Td Tg Mey Al.
45. all *whatever:* Gb$^{//}$ Lm Td (not Td-syn) Tg Al.
46. om. "Jesus": Gb Lm Td Tg Al.
47. THIS [man] instead of "he": most MSS. — om. "him" after "besought": Gb^{oo} [Lm] Td Tg Mey Al.
50. om. "And": Gb^{o} [Lm] Td [Tg] Al.
51. om. "his" (THE): Td-syn w. ℵ D L 1. — om. "saying": Td-syn w. ℵ D. — *that his boy was living:* Lm Td-syn Tg Mey Al.
52. THEREUPON instead of "And": Td Tg (not Tg-mg) Al.
54. *And* (at the beginning of the v.): Tg [Tg-mg] [Al].

CHAPTER V.

1. *the* feast: Td-syn w. ℵ C E L Δ &c. curss cop sah Cyr Thph. This reading was also adopted by Td '49, but Td '59 rejected it, remarking that the art. was added by those who wished the *Passover* to be understood; and Td '64 has again adopted the art. It is omitted by Elz Gb Lm Tg Mey Al w. A B D G K &c. most curss Or Chr (who thinks it the feast of the Pentecost).
2. *Bethzatha:* Td-syn w. ℵ L 33. Eus.
3. om. "great": Gb^{oo} [Lm] Td Tg Mey Al. — om. all after "withered": Gb^{oo} Td Tg Mey Al Dav. w. ℵ A* B C* L curss syr-cu &c. — om. also verse 4: the same authorities, except D for the latter inst^{d} of L. In several other MSS the passage is marked by asterisks and obelisks.
5. add HIS to "infirmity": [Lm] Td Tg Mey Al. — om. "and": Elz [Lm] Tg Mey.
10. pref. *and* to "it is": [Lm] Td-syn [Tg] Al.
11. pref. *But:* Lm Td-syn Tg Al.
12. om. "Then": [Lm] Td [Tg] ("om." Tg-mg) Al. — om. "thy bed": Td [Tg] Mey Al.
13. THE INFIRM inst^{d} of "he that was healed": Gb$^{/}$ Td w. D itt.
15. SAID, inst^{d} of "told" (reported): Td-syn.
16. om. "and sought to slay him": Gb [Lm] Td Tg Mey Al.
17. om. "Jesus": Td-syn w. ℵ B.
18. HIS OWN Father: all MSS.
20. WONDER: indic. not subj.: Td-syn.
24. COMES not: all Uncials.
27. om. "also": Lm Td-syn Tg Al.
29. om. "and" (2nd): [Lm] Td [Tg] Al.
30. om. "the Father": Gb Lm Td Tg Mey Al.
32. YOU know: Td-syn w. ℵ D itt syr-cu.
36. GREATER: Lm Tg Al have this in the masc. nom. w. A B &c., which Al considers a solecism like "full" (neut.) in i. 14, a *nom.* agreeing with an *accusative.* But that is not necessarily so; for "full" may agree with the nom., "Word become flesh," the intervening words being parenthetic. Elz Gb Td have it in the fem. accus. The sense of the former would seem to be, *I, a greater than John, have the witness.*
37. HE (emphatic) before "has borne" inst^{d} of "himself": Lm-mg Td Tg (not Tg-mg) Al.
44. om. "God": [Lm] [Tg-mg].

CHAPTER VI.

2. *viewed*, inst^{d} of the usual word "to see": Lm Td-syn Tg Al. — om. "his": Gb Lm Td Tg Mey Al.
3, 4. THE mount, THE feast: all MSS.
5. BUY (in subj.): Gb$^{/}$ Lm Td Tg Mey Al.
7. ANSWERS: Td-syn. — om. "of them": Lm Td Tg Al. — add *something* to "little": Elz Gb Td [Tg-mg] [Al].
9. pref. *one* to "lad": Elz Gb^{o} [Lm] Td (not Td-syn) [Al] (Winer "probably not genuine")
10. om. "And": Gb^{o} [Lm] Td Tg Al.
11. THEREUPON inst^{d} of "And": Lm Td Tg Al. — om. "to the disciples, and the disciples": Gb^{oo} Lm Td Tg Mey Al.
12. SAYS: all MSS.
14. *signs* (pl.): Lm-mg Tg-mg. — om. "Jesus": Gb^{o} Td Tg Al. — THE prophet: all MSS.
15. om. "him" (2nd): Gb^{o} Lm Td Tg Mey Al. — THE mount: all MSS.
17. THE boat: Elz Gb Lm Td (not Td-syn). — *the darkness had overtaken them:* Td-syn w. ℵ D. — not YET come: Lm Td-syn (not Td '59) Tg Al.
22, 24. *the crowd saw:* Lm Td-syn Tg Al w. ℵ B D L; which Mey says was to ease the sentence. — SMALL boat (1st): all MSS. — om. "that whereinto his disciples were entered": Gb Lm Td Tg Mey Al. — boat (2nd): Gb Lm Td-syn Tg Mey Al.

23. SMALL boats: Elz Gb Td Tg (not Tg-mg) Al.
24. om. "also": Gb Lm Td Tg Mey Al. — SMALL boats: Lm Td Tg Al. — for "small boats," ℵ* has *the boat*.
26. no art. before SIGNS: all MSS.
27. gives (pres.): Td-syn.
28. ARE WE TO DO (or, *may*): Elz Gb Lm Td Tg Al; do we: Št; *shall* we do: it sah Chr.
29. *are to believe:* Td-syn (not Td '59) Al.
30. om. "then": Gb° Td-syn. — The pron. "thou" (2nd) not in text.
32. HAS NOT GIVEN: Elz Gb Td Mey. — THE bread: all MSS.
33. OUT OF: all MSS. — the bread *that is God's:* Td-syn.
35. om. "And": Gb°° [Lm] Td Tg Al. — add, *thereupon* (or, *then*); Td-syn.
36. om. "me": [Lm] Td-syn.
38. *out of:* Elz Gb Td-syn (not Td '59).
39. the will OF HIM WHO sent: Gb Lm Td Tg Mey Al.
40. FOR inst^{d} of "And": Gb Lm Td Tg Al. — MY FATHER, inst^{d} of "him that sent me": Gb$^{//}$ Lm (not Lm-mg) Td Tg Mey Al. — I, emphatic: Gb° [Lm] Td Al.
42. *now* inst^{d} of "then": Td (not Td-syn) Tg (not Tg-mg) Al. — THIS, inst^{d} of "he" (unexpressed): Elz [Lm] Td Mey.
43. om. "therefore": Gb [Lm] Td (not Td-syn) Tg Al.
45. om. "therefore": Gb Lm Td Tg Mey Al. — *hears:* Gb$^{/}$ Td (not Td-syn) Mey.
47. om. "on me": Td [Tg] [Al].
48. THE bread: all MSS.
51. *of my* (inst^{d} of "this") *bread:* Td-syn w. ℵ a e Eus Cyp. — om. "which I will give" (2nd): Gb° Lm Td-syn Tg Al Dav. — put "is my flesh" at the close of the v.: Td-syn.
52. lit. *the* flesh: Lm *his*, w. B T vss Or Chr.
53. in YOURSELVES: all MSS.
54. om. "in": [Lm] Td-syn Al.
55. TRUE: Gb$^{//}$ Lm Td Tg Mey Al.
58. THE bread: all MSS. — om. "your": Gb°° Lm Td Tg Mey Al. — om. "manna": Gb Td Tg Mey Al.
61. at THIS: all MSS. — *Jesus thereupon knew:* Td-syn (also adds *and* before "said").
63. I HAVE SPOKEN: Gb$^{//}$ Lm Td Tg Mey Al.
65. om. "my": Gb°° Lm Td Tg Al.
68. om. "Then": Gb Lm Td Tg Al.
69. THE HOLY ONE, inst^{d} of "that Christ the Son": Gb Lm Td Tg Mey Al w. ℵ B C* D L. — om. "the living": Gb Lm Td Tg Al.
70. om. "Jesus": Gb°° Td (not Td-syn).
71. SON OF SIMON ISCARIOT: Lm Td Tg Al. — om. "being": Gb°° Lm Tg Al.

CHAPTER VII.

1. AND after: Elz Gb° Lm Td (not Td-syn) Tg Mey Al.
3. SHALL see: Td Tg Al. — THY works: Td Tg Al w. B.
4. *it to be public:* Lm Tg-mg.
6. om. "Then": Gb°° Td-syn.
8. om. "this" (1st): Gb°° Lm Td Tg Mey Al. — om. "yet": Gb Td Tg Mey Al w. ℵ D K M 33. &c. itt vg cop syr-cu Porphyry (who founded on it a charge of falsehood against Jesus) Epiph Cyr Chr Aug Jer.
9. But (or, And) when: Elz (om. Gb) Lm Al. — HE HIMSELF inst^{d} of "unto them": Gb$^{/}$ Td Tg-mg.
10. *gone up to the feast then . . . also up:* Lm Td-syn Tg Al.
12. the *crowd:* Td-syn. — *but* others: Elz (not Gb) Lm Tg Al.
15. THEREUPON inst^{d} of "And": Lm Td Tg Mey Al.
16. pref. THEREFORE: Gb$^{/}$ Lm Td Tg Mey Al.
19. HAS GIVEN: Elz Gb Td.
20. om. "and said": Lm Td Tg Al.
22. connect "therefore" (on this account) w. "marvel" in v. 21: Lm Tg (not Tg-mg); om. Td-syn.
26. om. "very": Gb Lm Td Tg Mey Al Dav.
28. AND saying: almost all MSS. — Td-syn (txt) omits "and you know" (2nd); but it is not in his various readings. It is omitted by X 409. 1 Or Chr Tert; and the assertion would then be, *Both do you know me, whence I am, and &c.*
29. om. "But": Gb Lm Td Tg Al. — sent (aor): Lm Td (not Td-syn) Tg Al.
31. THAN WHAT THIS (om. "these"): Gb° Lm Td Tg [Tg-mg] Mey Al. — *does* (or, is doing): Td-syn.
32. tr. "Ph." "chf. pr.": Lm Td-syn Tg Al.
33. om. "unto them": Gb Lm Td Tg Mey Al.
34. find *me:* Lm [Tg-mg] Al.
37. cried (imperf. *continued* crying, REPEATEDLY CRIED): Td-syn.
39. om. "Holy": Gb° Lm Td [Tg] Mey [Al]. — add *given:* Lm w. B itt Or. — NOT AS YET: Elz Gb Td; *not yet:* Lm Td-syn Tg Al.
40. om. "Many": Lm Td Tg Mey Al. —

the words Td Mey; *these* words: Lm Td-syn Tg Al.

41. others said &c, others &c: Td-syn. — DOES the Christ COME: Td Tg Al.
46. SO SPOKE: Elz Gb Lm Td Tg Al. — om. "as this man": Gb° Lm [Tg] [Al].
47. om. "Then": Gb° Td Al. — om. "them": [Tg].
50. PREVIOUSLY inst^{d} of "by night": Lm Td Tg Mey Al; om. "he that came to him by night": Td-syn w. ℵ*. — TO HIM inst^{d} of "Jesus": almost all authorities.
51. EXCEPT: Elz Gb Lm Td Tg Al.
52. SEE, THAT &c: Elz Gb Lm Td Tg. — *has risen:* Elz Gb Td Mey; rises: Gb′ Lm Td-syn Tg Al w. ℵ B D K S-mg &c. curss itt vg syr syr-p &c. Or.

CHAPTER VIII.

1–11. These verses, including v. 53 of the previous chapter, are omitted by Gb°° Lm Td Tg Mey Al Dav &c. w. ℵ A B C L T X Δ 33. and sixty more (some of which om. only 3–11) itt sah syr-sch syr-p arm go Or Chr &c Tert &c. It is marked with asterisks or obelisks in E M S A many curss. It is transposed to the end of John in 1. and ten others. It is put after Luke xxi. in 69 and three others. Various scholia bear witness to its omission. Eus speaks of a story that Papias relates about a woman accused before the Lord, which was found in the Gospel to the Hebrews.

The hint of Eusebius points to a possible source, from which the account was transferred to this place by an unknown hand. The texts of the MSS containing it vary a great deal.

12. SHOULD not walk (subj): Lm Td Tg Al.
14. om. "but": Td-syn. — OR inst^{d} of last "and": Gb Td Tg Mey Al.
16. TRUE: or, *genuine*, as the word particularly means, adopted by Lm Td Tg Mey Al. — HE inst^{d} of "the Father": Td-syn w. ℵ* D.
17. pref. AND (or, But): all MSS.
20. om. "Jesus": Gb Lm Td Tg Mey Al.
21. om. "Jesus": Gb°° Lm Td Tg Al. — in your SIN: all MSS.
22. THAT he saith &c: so point Elz Gb Lm Td Tg Al.
25. om. "And": Gb°° Lm Td Tg Al. — SAID: all MSS. — Lm Td Mey put an *interrogation* point at the close of this verse.
28. om. "to them": Lm Td Tg [Tg-mg] Al.
29. om. "the Father": Gb°° Lm Td Tg Al.
38. WHAT (1st, pl.): Lm Td-syn Tg Mey Al. — WHAT (2nd, pl): Gb′ Lm Td-syn Tg Al. — om. "my, your": Gb°° Lm Td Tg Mey Al. — you heard from the father (so, lit.): Gb″ (*with*) Lm Tg Mey Al; you therefore do what you have seen from the father (so, lit.): Td-syn.
39. If you ARE (i.e. he concedes that in one sense they are): Gb Lm Td-syn Tg Mey Al.
41. om. "Then": Gb° Lm Td Tg Al. — *we were not born:* Lm Tg Al; have not been born: Td.
46. om. "And": Gb Lm Td Tg Al.
48. om. "Then": Gb Lm Td Tg Al.
52. om "Then": Gb° Lm Td Tg Al. — TASTE (subj.): Gb Lm Td Tg Mey Al.
54. "our" inst^{d} of "your": Gb″ Td Tg (not Tg-mg) Mey Al.
57. ℵ* reads, and *has Abraham seen thee?*
59. om. "going through . . . by": Gb Lm Td Tg Mey Al.

CHAPTER IX.

1. om "which was": all MSS.
4. WE must: Td-syn Tg (not Tg-mg) Mey w. ℵ B D L cop syr-jr &c. Cyr. — *us* inst^{d} of "me": ℵ L cop Cyr. — no art. before "night": all MSS.
5. no art. before "light": all MSS.
6. HIS clay &c.: Td Tg [Tg-mg] Mey Al. — om. "of the blind man": Gb° [Lm] Td-syn Tg Al.
8. A BEGGAR. Gb Lm Td Tg Mey Al.
9. others SAID (expressed in Gr): Lm Td Tg Al. — add after "said" (2nd), NO, BUT: [Lm] Td Tg Al.
10. How THEREFORE: [Lm] Td [Al].
11. om. "and said" (1st): Gb° [Lm] Td Tg Al. — pref. *The* to "man": Td-syn Tg [Al]. — om. "that is": Elz Gb Lm Td (not Td-syn) [Al]. — om. "the pool of": Gb Lm Td Tg Mey Al. — THEREUPON I went: Lm Td Tg Al. — om. "and" before "washed": Td (not Td-syn).
12. om. "Then": Gb° Lm Td Tg [Tg-mg] Al. — AND inst^{d} of "Then": Td-syn [Tg].
14. ON THE DAY IN WHICH: Lm Td Tg Mey Al.
17. they *therefore* again: Lm Td-syn Tg Mey Al.
18. THEREFORE inst^{d} of "But": Elz Gb Lm Td Tg Al.

20. om. "them": [Lm] Td Tg Mey Al.
21. tr. "he is of age", "ask him": Lm Td Tg Al.
24. A SECOND TIME inst^{d} of "again": Elz Gb Lm Td Tg Al w. all Uncials. — no art. before "praise": all MSS.
25. pref. THEREUPON: Elz Gb^{oo} Lm Td Tg Al. — om. "and said": Gb^{o} Lm Td Tg Mey Al.
26. om. "again": Lm Td Tg [Tg-mg] Mey Al. — om. "thereupon": Td-syn.
28. om. "Then": Gb Lm Td Mey Al. — *But* (or, And) *some reviled:* Tg.
30. THE marvellous: Td Tg Mey w. ℵ B L.
31. om. "Now": Gb^{oo} Lm Td Tg Al.
35 om. "unto him": Td-syn [Tg] [Al]. — *the* Son of MAN: Gb$^{/}$ Td-syn Mey.
36. AND who is he: Gb^{o} Td Tg Mey Al.
37. om. "And": Gb^{oo} Lm Td Tg Al.
40. om. "And": Gb^{oo} Td Tg Al. — om. "these words" (THIS): Td-syn.
41. om. "therefore": Gb^{oo} [Lm] Td Tg Mey Al. — *your sins:* Tg-mg.

CHAPTER X.

2. "shepherd" (without the art.): all MSS.
4. om. "And": Gb^{o} Td Tg [Tg-mg] Al. — ALL inst^{d} of "sheep": Lm Td Tg Mey Al.
7. om. "unto them": Td-syn Al. — om. "again": Td-syn. — pref. THAT to "I am": [Lm] Td [Al].
8. om. "before me": Gb^{o} Td-syn w. ℵ* F Δ &c. curss itt vg syr-sch &c. Cyr Thphyl Bas Aug (expressly).
11. LAYS DOWN: Elz &c. w. most MSS; Td-syn as C. V.
12. om. "But": Td-syn.—om. "the sheep" (3rd): [Lm] Td-syn Tg [Tg-mg] [Al].
13. om. "And the hireling fleeth": Gb^{o} [Lm] Td-syn Tg [Tg-mg] Al.
14. *and mine know me:* Gb$^{/}$ Lm Td-syn Tg Al.
15. *give* my life: Td-syn.
18. *had taken* (or, took): Td-syn.
19. om. "therefore": Gb^{o} Lm Td Tg Al.
20. *Therefore* inst^{d} of "And": Td-syn.
22. om. "and" (2nd): Gb^{o} Td Tg Al.
25. BELIEVE (pres.): Lm Td Tg Al.
26. *because* inst^{d} of "for": Td-syn Tg. — om. "as I said unto you": [Lm] Tg [Tg-mg] [Al]. This clause is by some connected with v. 27.
29. "who", "greater": neut. Td-syn Tg Mey Al w. A B X it vg go cop Cyr Tert Hil. — om. "my" (2nd): Td [Tg] Al.
31. om. "Then": Td-syn [Tg].
32. om. "my": [Lm] Td [Tg] Al.
33. om. "saying": Gb^{oo} Lm Td Tg Mey Al.
38. though you *do* believe not: Td w. ℵ 33.; Gb Lm and others in subj. — CONTINUE TO KNOW, inst^{d} of "believe" (*know and continue to know;* so the aor. subj. and pres. indic. signify): Lm Td Tg Mey Al. — THE FATHER inst^{d} of "Him": Gb$^{/}$ Lm Td Tg Mey Al.
39. om. "Therefore": Gb^{o} [Tg] [Al]. — om. "again": Td-syn. — AND for "but": all authorities.

CHAPTER XI.

1. OF the town: all MSS exc. vss.
3. THE sisters: Elz Gb Lm Td Tg Al.
6. he THEN abode: all MSS.
9. lit. OF the day.
12. om. "the disciples": Gb^{o} Td (not Td-syn) Mey [Al]. — om. "his": Gb^{o} Lm Td-syn Tg Al. — add TO HIM: Lm Td Tg Al.
14. Then THEREFORE: Elz Gb [Lm] Td Tg Al.
16. om. "his": most authorities.
17. om. "already": Td.
19. lit. *to those about* Martha and Mary (i.e. to Mary &c and their female friends): Elz Gb Td w. A C^{2} &c. curss.
22. om. "But": [Lm] Td-syn Tg [Tg-mg] Al. — EVEN (or, And): all MSS.
29. pref. *And:* Tg [Al]. — RISES AND COMES: Elz Gb Td Mey; rose and comes: Lm; rose and came: Tg Al.
30. *still* in the place: Lm Td-syn Tg [Tg-mg] [Al].
31. THINKING inst^{d} of "saying": Gb$^{/}$ Td-syn Tg Al.
33. *troubled himself* (i.e. SHOOK WITH EMOTION: Elz Gb &c. with almost all authorities (D 1. &c. some vss, *was troubled*).
39. SAYS: Elz Gb &c.
41. om. "from the place where the dead was laid": Gb Lm Td Tg Mey Al.
44. om. "And": Gb^{oo} Td Tg Al. — lit. *as to the feet and the hands:* almost all Uncials. — om. "him" (2nd): Elz Gb Lm Td-syn [Tg].
45. om. "Jesus": Gb Lm Td Tg Mey Al. — the thing which (sing.): Tg (not Tg-mg) Al.
46. what thing: Lm Tg-mg Al.
50. for *you*: Td (not Td-syn) Tg Al.
51, 52. THE nation.
53. om. "together" (συν): Td-syn Lm Tg [Tg-mg].

54. om. "his": Td Tg Al.
57. om. "both": Lm Td Tg Mey Al. — COMMANDS (pl.): Td Tg (not Tg-mg) Al.

CHAPTER XII.

1. om. "which had been dead": [Lm] Td-syn [Tg] [Al]. — whom JESUS raised: Lm Td Tg Al.
2. pref. THEREFORE: Elz &c. w. all Uncials.
4. AND for "Then": Td-syn. — om. "Simon's son": Gb^{oo} Td Tg Mey Al.
6. pref. NOW (or, And): Elz Gb Lm Td Tg Al. — and HAVING THE MONEY-BAG, CARRIED &c: Gb$^{/}$ Td-syn Tg Al.
7. SUFFER (sing.) HER TO HAVE KEPT IT: Lm Td Tg Mey Al.
9. *The* large crowd: Td-syn Tg-mg.
13. EVEN THE king: Td-syn Tg [Tg-mg] Al; om. the art.: Gb^{oo} Td.
17. TO TESTIFY THAT HE CALLED: St (not Elz) Gb Lm Td Mey; "with him when": Gb$^{/}$ Td-syn Tg Al.
18. MSS vary between *crowds*, *a crowd*, *the crowd*. — om. "also": Tg [Tg-mg].
22. om. "and again": Lm Td Tg [Tg-mg] Mey Al. — ANDR. COMES &c.: same authorities.
23. answers: Td-syn Tg.
24. THE corn: all MSS.
25. *loses:* Td-syn Tg (not Tg-mg).
27. interrogation point after "hour" (1st): Gb Lm Tg.
29. om. 1st "and" (*having heard*): Td-syn — HAS SPOKEN: all MSS.
32. all *things:* ℵ* D it vg Ir Aug (expressly) Amb Jer. — to MYSELF: all MSS.
34. pref. *Therefore:* Td-syn [Tg-mg].
35. AMONG you: Gb Lm Td Tg Mey Al. — AND inst^{d} of "for": all authorities,
40. hardened (aor.): Td Tg Al. — I SHALL HEAL: Gb$^{//}$ Lm Td Tg Mey Al.
41. BECAUSE inst^{d} of "when": Lm Td Tg (not Tg-mg) Mey Al (punctuates as in this Transl.).
44. AND Jesus: Lm Td Tg Al.
47. KEEP, inst^{d} of "believe": Gb$^{//}$ Lm Td Tg Mey Al.
49. HAS GIVEN: Lm Td Tg Al.

CHAPTER XIII.

1. HAD come: Lm Td Tg Mey Al. — ℵ* has *the Jews* inst^{d} of "his own" (Ἰουδαίους instead of ἰδίους)!
2. supper TAKING PLACE (i.e. *at*, not after, sup.): Td Tg Mey. — lit. put into the heart, *that* Judas &c. i.e. *gave him the wish* (optative mood): Lm Td Tg Mey Al. Mey interprets this to mean, that it occurred to the devil to make Judas the instrument. (Elz Gb Lm, the heart of Judas &c. that he &c.)
8. om. "Jesus": Gb^{oo} [Lm] Td Tg Mey Al. — HAD given; Td-syn Tg; *has* given: Elz Gb Td Al.
4. om. the pronoun "his": Elz Gb Lm Td Tg Al. The art. may have the force of the pron.
5. THE basin: all MSS.
6. om. "and": Gb^{oo} Td Tg Al. — om. "Peter" (2nd): Elz Gb &c.
10. no need to wash himself (om. "save his feet"): Gb^{o} Td-syn Mey w. ℵ Or Tert itt vg.
15. *have given:* Td-syn. — you ALSO MAY: Elz Gb Lm Tg Al.
16. A servant: all MSS.
18. *my* inst^{d} of "with me") bread: Tg (not Tg-mg) Al. — HAS lifted (perf.): Td-syn (aorist tense: Td Tg Al).
19. MAY believe: Td-syn Tg; *should:* Elz Gb Lm Td Tg-mg Al.
22. om. "Then": Gb^{o} Td (not Td-syn) [Tg] Al.
23. om. "Now": Td Tg Al.
24. BECKONS &c.: Lm Td Tg Mey Al
25. om. "then": Td (not Td-syn) Tg Al. add THUS: Td [Tg] Al w. B C &c. 83.
26. pref. THEREUPON: [Lm] Td (not Td-syn) Tg-mg Al. — THEREFORE inst^{d} of "And": Td Tg Mey Al. — TAKES AND GIVES: Td Tg [Tg-mg] Al. — SON OF S. Isc.: Td Tg Al.
27. THEN entered: Elz Gb Lm Td Tg Al.
32. om. "If God be glorified in him": [Lm] [Tg] [Al]. — *him* inst^{d} of "himself": Td-syn Tg (not Tg-mg).
36. om. "him" (2nd): Gb^{o} Lm Td Tg Mey Al. — om. "me" (2nd): Gb^{oo} Lm Td Tg Al.
38. ANSWERS: Lm Td Tg Mey Al. — om. "him": Gb^{oo} Lm Td Tg Al. — A cock: all MSS. — CROW (aor. subj.): Td Tg Al. — DENY: either indic. fut., or subj. aor.

CHAPTER XIV.

1. BELIEVE: form of 2nd pres. plur. is the same, of indic. and imperative.
2. BECAUSE I go: Lm Td Tg Mey Al. — told you *that* I go: Luther, with Aug. and Erasmus.
4. om. "ye know" (2nd), "and" (2nd): Gb^{o} [Lm] Tg [Tg-mg] Mey Al.

5. om. "and": Lm Tg. — HOW KNOW: Gb′ Lm Td Tg Mey Al.
6. AND the Truth: all MSS.
7. om. "and" before "from": [Lm] Tg [Tg-mg] Al. — om. "him" (2nd): [Tg] [Al].
9. om. "and" (2nd): Lm Td-syn [Tg].
10. om. "that" before "dwelleth" (dwelling): [Lm] Td (not Td-syn) [Tg] [Al]. — *his* works: [Lm] Td-syn Tg Al. — om. HIMSELF ("he"): Td-syn Tg Al.
11. om. "me" (3rd): Gb° Td [Tg].
12. THE Father: Gb′′ Lm Td Tg Mey Al.
15. *you will keep:* Td-syn Tg (not Tg-mg).
16. BE with you: Lm Td Tg Mey Al.
17. om. "him" (2nd): [Lm] Td-syn. — om. "but": [Lm] Td [Tg] Al. — *is* in you: Lm Tg Al.
19. BECAUSE I &c: so punctuate Gb Lm Td, and so Mey interprets.
22. pref. AND to "how": Gb° Td Mey [Al].
23. my WORD: so all MSS. — no pron. "our", and no art., before "abode".
28. om. "I said" (2nd): Gb Lm Td Tg Al. — om. "my": Gb° [Lm] Td Tg Al.
30 THE world: Gb Lm Td Tg Al.
31. COMMANDED me. Elz Gb Td Al.

CHAPTER XV.

2. IT away: all MSS.
6. THE branch: all MSS. — IT inst^{d} of "them": Gb′ Td-syn Tg-mg.
7. ASK (imperat.): Gb′ Lm Td Tg Mey Al.
8. and [that you] *become* (subjunc.): Gb′ Lm Tg Al.
10. THE Father's (om. "my"): Lm Td (not Td-syn) Al.
11. MAY BE in you: Gb′′ Lm Td (not Td-syn) Tg Mey Al.
13. om. "a man" (*he* lay down): Td-syn.
14. WHAT (sing.): Td Tg-mg; *what things* (pl): Gb′′ Lm Td-syn Tg Mey Al; *whatever:* Elz Gb.
16. ASK (subj.): all MSS. — *might* give: Td; *should* give: Elz Gb Lm Td-syn Al.
20. A servant: all MSS.
24. *has done:* Elz Gb Td; *did* (or, had done): Lm Td-syn Tg Mey Al.
26. om. "But": Td-syn [Tg].
27. BEAR: either indic., or imperat. pres. in all MSS.

CHAPTER XVI.

8. om. "unto you": Gb Lm Td Tg Mey Al.
4. their time (hour): Lm Tg Al. — REMEMBER &c.: lit., *remember them* ([Tg]) *that I myself* (expl^{d} by Winer as case of attraction).
7. *would* not come: Tg (not Tg-mg).
10. om. "my": Gb°° Td Tg [Al].
13. IN *the whole* truth: Gb′ Td; *into:* Elz Gb Lm Tg Mey Al. Variously, *all the truth*, and *the whole truth*.
15. TAKES: Gb Lm (not Lm-mg) Td Tg Mey Al.
16. om. "because I go to the Father": Gb° [Lm] Td Tg Mey Al. — SEE ME NO MORE: Gb′ Lm (not Lm-mg) Td-syn Tg Al.
19. om. "Now": Gb Td Tg Mey Al.
20. om. "and" (2nd): Gb° Lm Td-syn Tg Mey Al.
21. THE woman: all MSS.
22. *shall* have: Lm (not Lm-mg) Mey. — *shall* take: Lm (not Lm-mg) Tg (not Tg-mg) Al.
23. SHOULD YOU ASK ANY THING: Gb′ Lm (not Lm-mg) Td Tg Al. — put "in my name" after "give it you": Td Tg Mey Al.
25. om. "but": Gb [Lm] Td Tg Mey Al.
27. *the Father* inst^{d} of "God": Lm-mg Tg (not Tg-mg) Al.
29. om. "unto him": [Lm] Td Tg Al.
32. om. "now": Lm Td Tg Mey Al.
33. YOU HAVE TRIB.: Gb Td Tg Mey Al.

CHAPTER XVII.

1. RAISING . . . SAID: Gb′ Lm Td-syn Tg Al. — om. "thy" (2nd): Td Tg [Al]. — om. "also": Gb° Lm Td Tg Mey Al.
2. *shall* give: Td Tg-mg Al; SHOULD: Elz Gb Lm Td-syn Tg.
3. *that they know* (i.e. do know): Td Tg (not Tg-mg).
4. GLORIFIED, HAVING FINISHED: Lm Td-syn Tg Al. — HAST GIVEN: Elz &c. w. most MSS.
6. MANIFESTED (aor.): all MSS. — *hast given* inst^{d} of "gavest" (1st and 2nd): Elz Gb Td (not Td-syn) Al.
8. *hast given:* Elz Gb Td-syn.
11. AND inst^{d} of "but": all MSS. — THEY inst^{d} of "these": Td-syn. — THY NAME WHICH &c.: Gb Lm Td Tg Mey Al. — as *also* we: Td (not Td-syn) Tg.
12. om. "in the world": Gb° Lm Td Tg Mey Al. — THY NAME WHICH &c: Td Tg Al. — pref. AND to "I have kept" (I GUARDED, a different word from the other): [Lm] Td Tg Al.

18. IN THEMSELVES: Elz Gb Td-syn Tg Al.
17. om. "thy": Gb°° Lm Tg Mey Al.
19. no art. before "truth": all MSS.
20. THOSE BELIEVING: Gb Lm Td Tg Mey Al.
21. om. "one" (2nd): Gb°° [Lm] Td Tg Mey Al. — *should* believe: Elz Gb Td (not Td-syn) Lm Al.
22. *hast given:* Elz Gb Td Tg Al. — "are": not expressed in Gr.: Gb° Td Tg Al.
23. om. "and" (2nd): Lm Td Tg Mey Al.
24. WHAT (that which) THOU &c.: Td Tg (not Tg-mg) Mey Al.
25. "O righteous Father", connected by Lm w. v 24. — pref. *and*, or *yea* to "the world": Elz Gb Lm Td Tg Al.

CHAPTER XVIII.

1. the brook of the Cedars: Elz Td Tg Al w. ℵ^{c} B C &c. curss Or Cyr Chr (also in Sep. a few times); the Cedar-brook (brook of the Cedar): Td-syn w. ℵ* D itt cop sah; the brook Kedron (KIDRON, a Heb. word meaning *turbid*): Gb Lm Tg-mg Mey w. A S Δ most vss Jer Amb (also Josephus).
3. THE band: all MSS. — THE before "Pharisees": Lm Td-syn Tg [Al].
4. And (or, But Jesus): Td-syn Tg (not Tg-mg).
5. *He* saith: Td (not Td-syn) Tg Al.
10. pref. AND to "the servant's": Elz Gb Td Tg Al.
11. om. "thy": Gb Lm Td Tg Mey Al.
13. om. "him": Lm Td-syn Tg. — om. "away": Td-syn Tg [Al].
14. should *perish:* Elz Gb Td; *die:* Gb$^{//}$ Td-syn.
15. pref. THE to "other": Elz Gb° Td Tg Mey [Al].
16. the acquaintance of: Td (not Td-syn) Tg Al.
17. om. "not" (1st): all authorities.
18. THE officers: all authorities. — add *also* to "Peter": Td-syn Tg Al.
20. HAVE SPOKEN: Lm Td Tg Mey Al. — om. "the" before "synagogue": Gb Lm Td Tg Mey Al. — ALL instead of "always": Gb Lm Td Tg Mey Al.
24. om. "Now": St (not Elz) Gb Td (*Thereupon:* Td-syn [Tg]) Mey Al.
25. om. "not" (1st): all authorities.
27. A cock: all authorities.
29. add in Gr. *outside:* Lm Td-syn Tg Al. — and SAYS: Gb$^{/}$ Td Tg Al.
31. om. "therefore": Lm Td (not Td-syn) Tg Al.
34. om. "him": Gb°° Lm Td Tg Mey Al.
40. om. "all": Td-syn.

CHAPTER XIX.

3. And came to him and said: Lm Td Tg Mey Al.
4. pref. *And:* Lm Tg Mey Al; om. "therefore": Gb Lm Td Tg Al. — om. "in him": Td-syn.
6. "him" (expressed): Gb° Lm Tg-mg Mey.
7. om. "our" (the law): Lm Td-syn Tg Al.
10. om. "Then": Gb Td Mey [Al]. — tr. "crucify", "release": Lm Td Tg Al.
11. add *him* to "answered": [Lm] Tg [Al]. — *hast:* Td-syn. — he that delivers: Td (not Td-syn) Tg (not Tg-mg) Al.
12. om. "And": all authorities. — BEGAN TO SEEK (imperfect): Elz Gb &c.
13. THESE WORDS: Gb$^{//}$ Lm Td Tg Mey Al.
14. om. "and" (2nd), and insert IT WAS: Gb$^{//}$ Lm Td Tg Mey Al.
15. THEREUPON inst^{d} of "But": Td Tg Al.
16. therefore (or, thereupon) inst^{d} of "And": Lm Td Tg Al. — om "and led him away": Gb° Lm Td Tg Al.
17. *on him* inst^{d} of "his": Lm Td (Td-syn *himself*) Tg Mey Al. — THE place: Elz Gb Td Tg Al.
19. add ALSO: all authorities.
20. tr. "Greek", "Latin": Td Tg Mey Al.
23. om. "and" before "also": all authorities.
24. om. "which saith": Lm Td-syn.
26. lit. *the* mother (1st): all authorities. — om. "his" (2nd): [Lm] Td-syn Tg [Al].
29. om. "Now": Gb° Lm Td-syn Tg Mey Al. — PUTTING THEREFORE &c.: Lm Td-syn Tg Mey Al. — THE sour wine (2nd): B L I. 83. itt sah Eus.
30. om. "Jesus": Td-syn w. ℵ* a m.
31. Td (also Elz Gb Lm) puts "because it was Prep.-day" after "the Sabbath day"; but Td-syn Al transpose to after "the Jews".
35. you ALSO (or even): Gb° Lm Td Tg Mey Al. — MAY believe: Td-syn; *should:* Td Tg Al.
38. om. "And": Gb°° Td (not Td-syn). — *took his* body: Lm Tg Al; they came and took him: Td-syn.

39. "him" inst^{d} of "Jesus": Lm Td Tg (not Tg-mg) Al.
40. om. "in" before "linen": Elz Lm Td-syn Tg Al.

CHAPTER XX.

6. comes ALSO: Td-syn Td [Tg-mg] Al.
10. to their own HOME (lit. *to*, — or with, — *themselves*): Elz Gb Lm Al; to *them* (i.e. to *their* home): Td Tg. It is like the French *chez eux*, and the German *zu ihnen*, and Italian *da loro*. See Luke xxiv. 12.
11. Td (also Elz Gb) puts "outside" after "weeping", but Td-syn Tg Mey Al after "tomb"; Lm omits it.
14. om. *And:* Gb Lm Td Tg Mey Al.
16. add, after "him", IN HEBREW: Gb$^{\prime}$ [Lm] Td Tg Mey Al.
17. om. "my" (1st): [Lm] Td Tg [Tg-mg] Mey Al. — om. "my" (2nd): Td-syn.
18. I HAVE seen: Td-syn Tg (not Tg-mg) Al w. B X.
19. om. "assembled": Gb$^{\circ}$ Lm Td Tg Mey Al.
20. add ALSO: Lm Td Tg Al. — om. "his": Lm Td Tg Al.
21. om. "Jesus": Td Tg Mey [Al].
23. *have been* remitted: Gb$^{\prime}$ Lm Tg. — *have been* retained: Elz Gb Lm Tg Al.
25. PLACE of the nails: Lm Td Tg-mg Mey w. A I 4 curss itt vg each-syr Or Hil Amb Aug.
26. *the* disciples: Td-syn.
28. om. "And": Gb Lm Td Tg Mey Al.
29. om. "Thomas": Gb Lm Td Tg Al.
30. om. "his": Lm Td Tg Mey Al.

CHAPTER XXI.

1. om. "Jesus": Td Al w. D M curss e Chr.
3. om. "immediately": Gb$^{\circ\circ}$ Lm Td Tg Mey Al. — THE boat: all MSS.
4. om. "now" (already): Td-syn w. ℵ* curss.—*becoming* (BREAKING, pres. partic.): Td Tg (not Tg-mg) Mey.
6. And (inst^{d} of "THEREFORE"): Td-syn.
8. THE small boat: all authorities.
11. pref. Thereupon: Td Tg [Tg-mg] Al.
12. om. "And" (or, But): Td (not Td-syn) [Tg] Al.
13. om. "then": Gb Lm Td Tg Al.
14. om. "his": Gb$^{\circ}$ Lm Td Tg Al.
15, 16, 17. JOHN inst^{d} of "Jonas": Lm Td Tg Mey Al.
16. BELOVED SHEEP (epithet of *endearment*): Td Tg-mg w. B C 19. b Lcif.
17. BELOVED SHEEP: Td Tg Mey Al w. A B C Amb. — om. "Jesus": Td-syn [Tg].
20. om. "Then": Gb$^{\circ}$ Lm Td Tg Al.
21. add THEREFORE: Lm Td-syn Tg Al.
24. WHO wrote: Lm Tg [Al] w. ℵ B D 33. vss.
25. WILL not: Td-syn Tg.—om. "Amen": Gb Lm Td Tg Al. The only Uncial omitting this verse is ℵ*. It is omitted also by scholia of many MSS. It is bracketed by Td-syn; Meyer pronounces it apocryphal; Al and others suppose it to have been added by John himself some years after the rest had been completed. Many reject the last *two* verses, and they reject also the whole chapter, because so closely connected with these last two verses. Tg Al add, *According to John*.

LATER READINGS OF TISCHENDORF.

Parts 5th and 6th of the 8th ed. of Tischendorf, containing L'k xviii. 10—Jo. xxi. 24, have been published since the printing of the preceding Table. The Various Readings in these Parts, varying from those adopted in the "Synopsis" (Td-syn), or both the 7th ed. and the "Synopsis," are given below, with the names of other critics who concur with him.

LUKE.

xviii. 11 om. "with (to) himself."
xix. 15 HAD GIVEN: w. ℵ B D C.
xx. 24 AND THEY SAID: w. A B L 33. vss.
„ 28 for "die" (2nd) read BE — so also Lm Tg Al.
xxi. 2 om. "also" (even) — so also [Lm] Tg.
„ 6 om. "*here*" (in Syn) — so also Gb &c.
„ 12 art. in Gr. before "synagogues" — so also Tg.
„ 36 restores "these" (om. in Syn) — as in Gb &c.
xxii. 16 EAT IT (om. "of"): w. ℵ B C.*
xxii. 44 TRICKLING: agreeing with "blood," not "drops."
xxiii. 17 om. the verse ([Td-Syn]) — so also [Lm] [Tg], w. A B K L vss.
„ 39 om. "saying" (also om. in 7th ed.) — so also Al [Tg].
xxiv. 12 om. the verse (previously bracketed) — so also [Lm] [Tg] w. D itt syr-p Eus-can.
„ 13 returns to "sixty" — as in Gb &c.
„ 21 returns to "*were* hoping" — as in Gb &c.
„ 38 returns to "heart" — as in Gb &c.

JOHN.

i. 18 returns to "only-begotten Son" — as in Gb Lm Mey Al.
„ 21 om. "And" before "he saith".
„ 46 om. "And" before "Nathanael" — so also Tg.
iii. 13 restores "which is in heaven" — as in Gb &c.
„ 36 om. "and."
iv. 9 om. "For the Jews", w. ℵ* D.
„ 17 returns to "and said I have" &c. — as in Tg.
„ 37 om. the art. before "true" (not, *the true saying*; but, *the saying true*) — so also Tg [Al.]
v. 9 om. "immediately."
vi. 2 returns to *saw* — as in Tg.
vi. 11 he OFFERED, for *having offered*; GAVE, for *distributed*.
„ 15 FLEES, for *withdrew*: w. ℵ* itt vg syr-cu Aug.
„ 22 *saw* (as in C. V.) inst[d] of "having seen" — so also Lm Tg Al.
„ 23 om. "Howbeit" — so also Tg [Al].
„ 30 restores THEN — as in Gb &c.
„ 38 returns to FROM — as in Tg Al.
„ 42 restores NOW — as in Tg Al w. B C T.
„ 43 om. "therefore" — so also [Lm] Tg Al.
„ 46 *God* inst[d] of THE FATHER

(2nd): w. ℵ* D a b e some FF.

vi. 61 BUT JESUS KNOWING . . . . SAID (see V. R.) — so also Lm Tg Al.

„ 66 pref. *therefore*: w. ℵ D curss itt.

„ 70 restores JESUS in note, but not in text (it is in Td-syn) — as in Tg Al w. ℵ A B C. &c.

vii. 10 om. "as it were" w. ℵ D.

„ 37 om. "unto me": w. ℵ* D b e Cyp Aug (has it elsewhere).

„ 39 returns to NOT AS YET (or, *neither yet*).

„ 46 as *speaks* this man: w. ℵ* syrr (Tg Al bracket "as this man").

viii. 38 HEARD — so also Lm Tg Al w. ℵ° B C &c. i. 33. 69. vss, Or &c.

ix. 4 US — Tg w. ℵ* B D L cop æth Cyr.

„ 12 om. "Then" — so also Gb° Lm [Tg-mg] w. ℵ B D.

„ 20 pref. *therefore* — so also Lm w. ℵ B.

x. 25 om. "them": w. ℵ D go.

„ 26 om. "as I said unto you" — so also [Lm] Tg [Al] w. ℵ B K L curss vss.

„ 29 om. "my" (1st): w. ℵ* itt syr-jr Bas, &c.

xii. 29 om. "and" (on hearing it said).

xiii. 25 *falling upon*: w. ℵ* A C³ &c. curss Cyr (LEANING BACK: w. ℵ° B C* K L curss Or).

xiv. 7 *have known*: w. ℵ D* S-pe cop itt Ir Hil. — *will know*: w. ℵ D* d Ir Victorin — so also Nonn. (*you know* e q Ir).

„ 14 *me* (after "ask") — so also [Lm] w. ℵ BE H U Γ Δ 33 and thirty other curss e f vg go syr-each arm. It might have been occasioned by the *με* in next verse. Such oversights are not infrequent in MSS.

xv. 10 *I also*: w ℵ D⁴ʳ itt vg cop arm syr-jr Cyr.

„ 18 om. "you" (2nd) w. ℵ* D vss Cyp.

„ 26 om. "But" — so also [Tg] w. ℵ B Δ vss Did Chr Epiph Hil.

xvi. 13 *hears*: w. ℵ L 33. b e l Ath. Cyr.

xviii. 5 restores "Jesus" (2nd) — as in Elz Lm w. ℵ A B &c.

„ 15 ANOTHER: as C. V.

„ 31 om. "him" (2nd): w. ℵ* Θ e 1. Cyr.

xix. 6 om. "saying": w. ℵ* Y itt Hil.

„ 7 om. "him": w. ℵ 1. itt æth Or.

„ 30 om. "Jesus": w. ℵ* a em.

xx. 6 om. "also" — so also Lm.

„ 13 om. "And": w. ℵ itt vg sah.

„ 17 pref. MY to "brothers" — so also [Lm] Tg Al w. ℵ° A B &c. many vss Or Eus.

„ 20 om. "also": w. ℵ D L &c. all curss many vss Cyr.

„ 23 HAVE BEEN FORGIVEN — so also Lm Tg w. ℵ° A D &c. 1. Chr Cyr.

„ 31 MAY (instd of should) BELIEVE.

xxi 6 *says* (om. "And"): w. ℵ cop.

„ 11 om. "therefore" — so also Lm w. A D &c. vss.

„ 12 restores "But."

„ 17 *says* (3rd): w. ℵ A D x syr-each.

„ 23 om. what is it to thee: w. ℵ i. 22, itt Chr.

„ 25 om. the verse.

NOTES ON MATTHEW.

I. 1–17.

[Compare Luke iii. 23–38.]

1. A RECORD, &c.: lit. *book of origin*, or, *birth* (v 18) — the sense of this same Greek phrase in the Septuagint, Gen. ii. 4, is, *the record of the origin of heaven and earth;* and Gen. v. 1, *the rec. of the orig. of men.* The Sep. spelling of the Hebrew names is followed in the Common version of the N. T. But in this Translation, for the sake of readier identification, where the same persons are mentioned, the orthography of the C. V. of the O. T. is followed, except in Luke's Genealogy, where the Gr. names are left as they are found in Tischendorf.

16. JESUS: Heb. *Jehoshua*, *Joshua*, and, after the Captivity, *Jeshua*, whence *Jesus* (Gr. Ἰησοῦς). — THE CHRIST: meaning, *the Anointed* [One]; Heb. *the Messiah.* — [SO] CALLED: Comp., for usage, Xenophon's Anabasis ii. 4, 12, "the [so] called wall of Media."

I. 18. — II. 23.

[Compare Luke i. 27, 31–33, 35; ii. 21, 7.]

20. ON HIS HAVING THOUGHT THIS: lit. *he having thought these things*, i.e. not to expose her, but to divorce her privately. "These" is often translated in the C. V. *that*, *thus*, *this*, as in M'k xvi. 12, L'k ix. 34, xviii. 23. In the N. T. to think *upon* or *about* a thing, is denoted by adding a preposition, as in Acts x. 19. Comp. also Anab. ii. 4, 5, "I myself think these same things" (i.e. have these same thoughts that

you express), "but I consider" &c. — DO NOT FEAR: lit. *thou shouldst not fear* (the subjunctive, milder than the imperative). This difference in the shade of expression is sought to be preserved throughout. — BEGOTTEN: the participle of the verb *to beget*, and erroneously translated "conceived".

23. From Is. vii. 14. — [IS]: often omitted in Gr. and Lat., when required in English.

II. 2. IN ITS RISING. So also Hammond, Meyer. Lit. in *the* rising, the article often having in Gr. the force of the possessive in English, and often so translated in the C. V. The word is here in the singular; in verse 1 it is in the plural, and has no article. The oldest MSS sustain, throughout the N. T., the use of the plur. without the art., to signify the East, except in Rev. xxi. 13, where the Sinaitic has the singular, though a later corrector puts it in the plural. In all the other passages the use of the *singular* num. is adopted to denote the *sun-rise*, the word "sun" being expressed except in L'k i. 78, in which last passage it may have its equivalent in *Orient*. — WORSHIP: variously denoting *make obeisance to, pay homage to, adore*, according to the person addressed. In this Translation the generic *worship* is retained. Etymologically it is *to kiss* the hand *toward*, accompanied with bowing down, and touching the forehead to the ground.

3. OF IT (or, it): for he may have heard the remark directly or indirectly. The rank of the Magians would have warranted their going directly to the king.

4. WHERE IS THE CHRIST BORN? For the verb, which in a question usually precedes, sometimes comes last (see M'k vii. 18; also vii. 5, xii. 37, Lachmann's text). So also Winer, p. 266, ed. 1869, "*Where is the birthplace of the Messiah?*"

6. From Micah v. 2. The Heb. has *thousands* inst. of "princes" (rulers), though the latter is sufficiently exact to express the ruling clans, or thousands, into which the tribes were subdivided. — HAVE CHARGE OF: lit. *act as shepherd of, tend;* expressing the relation of a king to his people as of a shepherd to his flock.

7. THE TIME OF THE APPEARING STAR: the time either since, or when, the star appeared. The construction is just the same with "coming wrath," M't iii. 7; "coming kingdom," M'k xi. 10; "coming king," L'k xix. 38. The phraseology in this and in the 2d verse indicates the appearance of an actual star, or conjunction of stars, at this time.

9. The phenomenon spoken of in this verse was probably the shining of the star in the direction of Bethlehem, whither they were going — which would be welcomed by the Magians as a happy omen; and its stay over the heights of the village, after seeming at first to go before them, is similar to what many an observer has witnessed.

> "Hast thou a charm to stay the morning star
> In his steep course? so long he seems to pause
> On thy bald, awful head, O sovran Blanc!"

12. RECEIVED RESPONSE ("responso accepto," Vulgate): i.e. to prayer. It is of the same root with the word in Rom. xi. 4, "What saith the *answer* of God?"

15. Hos. xi. 1.—v 18. Jer. xxxi. 15. — WERE NO MORE: lit. *are not*. So v 22, WAS REIGNING, lit. *is* reigning. The Greeks used the *present* tense in dependent clauses, where we use the imperfect, and where words are indirectly quoted, as here.

23. NAZORÆAN: M'k and L'k use both this and *Nazarene*; elsewhere it is *Nazoræan*. The name "Nazareth" (pronounced *Natsareth* in Greek, or *Natsara* as adopted by Td in iv. 13) was probably from the Hebrew *Netser*, meaning *shoot*, *branch*, and hence *offspring*. This word designates the Messiah in Is. xi. 1; and the coincidence probably suggested the remark of Matthew. The Messiah is also in Jer. xxiii. 5, Zech. iii. 8, called "branch," though by a different Hebrew word; hence, "through the prophets." So substantially, Hammond and Meyer.

Of the phrase, "that it might be fulfilled," Winer says (pp. 458, 461), "it may oftentimes be used in the biblical dialect where *we* should have employed *so that it was* fulfilled," though "it has in the mouth of Jesus and his apostles the more precise sense of *in order that*."

III, IV.

[Comp. M'k i. 1–20, 39, 28; iii. 7, 8.—L'k iii. 1–18; iv. 1–15; v. 1–11; iv. 44; vi. 17.—Jo. i. 6–8, 35–43.]

2. REPENT: the definition of this word includes what the Greek etymologically means, *to change one's mind* or *governing purpose.* — THE KINGDOM OF HEAVEN: or, *the heavenly reign.* The plural *heavens*, oftener with, sometimes *without*, the article, is generally used by M't, and always in this phrase. M'k oftener uses the singular; L'k the plural rarely. M't never uses the phrase, "kingdom of God"; M'k, L'k, John use "kingdom of God," but not "kingdom of heaven" (or, "the heavens"), except John in the Sinaitic MS. iii. 5. Doubtless the use of *heavens* is from the Hebrew. In this Translation the singular is used, because the plural neither seems necessary to distinguish style, nor includes the conception of three or seven heavens. It often means *sky* or *skies.*

6. BAPTIZED: the primary meaning is *to dip:* hence, to dye, to drench, to immerse, to bathe. But very many Gr. words ending in *idzo* are simply transferred, not translated. *To baptize* is therefore a legitimate, and usage makes it an adequate, version. So of *Baptizer*, *Baptist;* which certainly are better than Dipper, or Immerser, or Immersionist. The question, whether *to immerse* belongs to the essential idea and purpose of baptism, will be determined for each one by his conceptions of the mind of Christ, the nature and design of all Christian rites and forms, and Christian freedom itself.

7. INTIMATED: primarily, to point out secretly.

10. FINE: i.e. in respect to quality. Not *agathos*, good; but *kalos*, fair, fine, choice, excellent. As in Gr., so in Eng., "good" and "fine" are two distinct shades of signification, and should be preserved. In L'k viii. 15, both words are used in close connection in a moral sense, as "a trusty" (or, excellent) "and good heart."

11. IN water, &c.: M't uses the prep. *in;* M'k and L'k in the

parallel passages omit it. It is so often used in the N. T. like the corresponding prep. in Heb., in the sense of *with*, as to make it questionable, here as well as elsewhere, which is the exact shade of meaning; but it is unimportant except for purposes of word-strife.

14. TRIED TO HINDER: imperfect tense, lit. *was hindering*. An action is sometimes represented by the imperf. tense as *begun, attempted*. See Crosby, § 573; Goodwin, p. 7.

16. THE SKIES WERE OPENED: Cicero de Divinatione, ii. 28, has "the parting of the sky", to signify *the lightning*. Horace, Od. I. 34, 6, has "Jupiter dividing the clouds with the glittering fire."

17. BECAME WELL PLEASED: this verb is in the *aorist* tense, which "expresses *the simple, momentary occurrence* of an action; and of verbs which denote a state or condition, it generally expresses *the entrance into* that state or condition: as pres. tense, *I reign* (or, *am king;*) aorist, I *became* king." See Goodwin, § 19, and Crosby, § 573. Exactly so in this verse, — present, I *am well pleased;* aorist, I *became* well pleased. Winer renders, "*whom I took into favor*" ["ich gewann ihn lieb", *I became fond of him*], p. 278. The aorist is also often used for the *pluperfect*. So all the grammarians. Winer insists, "that only in appearance is it used for the future; that it never expresses what is wont to be done; that it cannot be shown distinctly from any passages in the N. T. that it stands for the perfect; that in cases where the action may be used as present, as in Jo. xiii. 31, and xv. 6, it expresses the *instantaneous* consequence of an action mentioned in the preceding clause." But certainly even in Jo. xiii. 31, cited by Winer, it better falls under the aorist used for the pluperfect, and should be rendered, Now had the Son of man become glorified, and God had become glorified in him — i.e. by the treachery of Judas viewed as an already accomplished deed.

In rendering the *aorist participle*, as in ii. 7, 8, 10, *having called, sending, on seeing*, as similarly in innumerable other passages, the fundamental conception of *instantaneous* action

is implied; and the expression is varied simply to avoid stiffness in translation.

With this established doctrine of the aorist, and with the reading in L'k ix. 35, — "This is my *chosen* Son," — the great truth in these passages is, that Jesus, having "increased in favor with God and man", living without sin, being endowed from on high and qualifying himself in every thing essential to his great work, God became so well pleased with him as to send him forth to be the Teacher and Saviour of men. Comp. xii. 18, for the same thought, quoted from Is. xiii. 1.

The question will arise in many minds, Can we expect the writers of the N. T., who were Hebrews by race, to be at all precise in their use of tenses? But if we are to neglect the distinction of the tenses as established by usage, endless confusion will arise. Moreover, the free use of the various tenses by these writers shows that they had mastered them. They were also far better acquainted with the Greek Translation of their O. T. than with the Hebrew original, and in that Translation had well learned the signification of the aorist. At any rate, where the usage of the language yields an adequate meaning, no one has a right to depart from it and insist on another. For want of attendance to the proper significance of the aorist, errors have originated and been perpetuated. See also on M't xxvii. 46.

IV. 4. THROUGH: a bold anthropomorphism. Quoted from Deut. viii. 3.

5. PINNACLE: lit. *fin*, *small wing*, from its appearance to those below. It may have been cope-stone, a sort of eaves, bastion or tower; but, whatever it was, overlooking from a great height the deep rocky ravine under it.

6. DASH: i.e. *stub*, and so fall. From Ps. xci. 11, 12.

9. IF THOU FALL: lit., if having fallen down thou shouldst worship. The subjunctive is generally given in the C. V. in the first future indicative. We have sought generally to preserve its true force. The tendency is to its disuse; but a language is the richer, fuller and more precise with it. The subjunctive is less positive and affirmative, it is not unimpor-

tant for its particular shading, and is even indicative of character in the speaker.

10. The verb rendered "Go thy way", is the one so often used by Jesus in addressing the sick whom he had cured, and others.

It is unnecessary to insist that the narrative of the Temptation is all to be literally understood. The time may not have been precisely "forty days"; for the Jews were accustomed to use a definite number for an indefinite, to signify *about* the number. The Israelites were in the wilderness "forty years". Moses and Elijah each fasted "forty days". Nineveh was to be overthrown in "forty days". Jesus was seen after his resurrection "forty days".

Nor are we to infer that during this period he ate nothing at all. See further on Luke iv. 2.

Nor is it necessary to suppose that the Tempter came as a personal being, and took Jesus from place to place, and personally presented to him the objects of temptation. For a conversational form is often given to an account where only the substance of it is meant to be communicated as fact, and agents are introduced into scenes where only the thoughts of the mind are the actors.

Having separated from the narrative those parts which are incidental, the principal fact remains, that *Jesus had tempting thoughts* under the circumstances of place (though it is possible that he went from place to place in thought only), and with the deprivations and exposures mentioned as occurring in the Desert, and that he triumphed over those thoughts, without incurring the charge, or receiving the taint, of sin.

A single question remains, How could tempting thoughts originate in a pure mind? This difficulty has led Schleiermacher and Professor Norton to interpret the account as a parable — told at first by Jesus, to show by it how idle were the expectations of the Jews respecting the Messiah, as one who would miraculously supply all their wants, gratify them

by performing miracles in the air, and lead them on to universal dominion; but that this parable was misunderstood by his disciples, and afterwards confounded by them with his own personal experience.

The occurrence of tempting thoughts to a pure mind may be accounted for, without supposing that they originated there. For, as has been remarked by Neander, "the purest man, who has a great work to do for any age, must be affected more or less by the prevailing ideas and tendencies of that age, and, unless he struggle against it, the spirit of the age will penetrate his own". Jesus never cherished or admitted the tempting thoughts; he repelled them at once. They were nevertheless *tests* of character. If the tempting thought simply *tests* the subject of it, and shows that one is incapable of harboring and executing it, — as where a man with small or large trusts repels any thought to betray them, — it is an adequate temptation, and he is sinless in it.

The prominent point of temptation, twice presented, is in the suggestion "If" — "*if* thou art the Son of God". Art *thou*, Jesus of Nazareth, art *thou* the Messiah? He had indeed gone to the baptism of John with the consciousness of his great mission, and had come from it with the divine attestation given to his own soul and to John. Revolving in his mind the objects of his mission, he is led by a spiritual impulse, which he was constrained to obey, to the uninhabited region not remote from the place of his baptism. And there comes to him, as there comes to all souls, a season of depression, with no voluntary agency of his own in bringing it on — a depression sufficiently accounted for in the narrative itself by the pressure of his bodily wants, of which for a time he had been too rapt in meditation to be sensible; and he asks himself, Art *thou* the Son of God? thou whom no one has yet acknowledged but the solitary Baptist, the "voice crying in the wilderness"? Solve the doubt by converting the stones before thee into loaves of bread to satisfy thy hunger. Instantly the temptation passes away before the uprising

thought of man's dependence on God, and his duty to live as God shall appoint.

Again, on "the pinnacle of the temple", overlooking the deep vale and hill-side and olive gardens which the people were accustomed to frequent, the same tempting thought occurs, — Art *thou* the Son of God? thou, the stranger from Galilee, whom not an individual among the crowds below has ever thought of? Test it. Throw thyself down the precipice. God's holy angels shall fly swift to sustain thy gentle descent in their hands, and they who behold, and seek a sign from heaven, will acknowledge thee. But, no: not by such act of presumption would assurance come to him or to the true expectants of the Messiah.

From the populous city he returns to the Desert, uncheered by any human sympathies, and with the conviction that all, even the best of the Israelites, were filled with expectations of a great earthly ruler in the person of the Messiah. He ascends the mountain, as was his wont, for prayer; but other thoughts intruded. Why might he not fulfil the ideas of his countrymen, and at their head march to universal dominion? So perhaps they would receive him afterwards as Lord of a spiritual kingdom. But this, he reflected, would be to "wade through slaughter to a throne", and to follow the Alexanders and Cæsars and Pompeys of the world, and be a declaration of fealty to whatever of evil was summed up under the worship of the Prince of Darkness. And there on that eminence, where the eye of his mind took in with one glance the vast empire of Rome, which included all the kingdoms of the known world, he dashed the suggestion from him, and firmly stood the test of a temptation before which some of the greatest of the sons of men have fallen.

How many of us, like him, have had disheartening doubts about our mission in the world, and have asked, Is my duty just here, my work just this! How many have wished to test the matter by demanding results like converting stones into bread! How many have seemed to see no more available way of support than that! How many plunge into

presumptuous schemes where there is not one chance in a hundred of success, and, trusting to be upborne by unseen hands, are precipitated into ruin! How many yield the right to the expedient, and do homage to evil!

Let the tempted thank God for the example of Christ!

"As oft with worn and weary feet
We tread earth's rugged pathway o'er,
The thought how comforting and sweet —
Christ trod this very path before.

"Even such as I this earth he trod,
Knew every human ill but sin;
And, though the holiest Son of God,
As I am now so he hath been."

13. KAPHARNAUM. Consult "The Land and the Book", vol. i. pp. 542–548.

15. [BY] WAY OF: or, *toward, on the way to.* The same word, in Septua., is *toward* in the C. V. in 1 Kings viii. 48. *Way of* the lake, is like the French *road of Paris*, for road *to* Paris. The quotation is from Is. ix. 1, 2.

16. DEATH-SHADE: lit. *shade of death*, a customary expression to denote the thick gloom of calamity and distress.

18. CASTING-NET: lit. a *throw-around*, being cast from place to place (comp. M'k i. 16). When W. S. Landor was a school-boy at Rugby, he is said to have been "even famous for the skill with which he threw the cast-net in fishing" (Forster's Biog. p. 9).

23. AILMENT: lit. softness. The Septuagint use of the Greek word is for disease whether internal or external, and for ailment in general. It is used three times in the N. T. and only by Matthew.

24. ILL WITH. See M'k i. 34 for authority to connect it with "various diseases."—RACKING PAINS: lit. tortures.—DEMONIACS: the insane.—EPILEPTICS: lit. lunatics, not in the modern restricted sense, but so called from the supposed influence of the full moon (Lat. *luna*) in aggravating the disease of epilepsy. Some epileptics are however the very worst of the insane in our lunatic asylums.

V, VI, VII.

[Comp. M'k ix. 47, 43; x. 11, 12; xi. 26; i. 22. — L'k vi. 17, 20–23; xiv. 34, 35; xvi. 17; xii. 58, 59; xvi. 18; vi. 29, 30, 27, 28, 32–36; xi. 2–4; xii. 33, 34; xi. 34–36; xvi. 13; xii. 22–31; vi. 37, 38, 41, 42; xi. 9–13; vi. 31; xiii. 24; vi. 43–46; xiii. 25–27; vi. 47–49; iv. 32.]

3. HAPPY: *μακάριοι*, which the C. V. a few times translates "happy", but generally, "blessed". There are two other words, *εὐλογητός* and *εὐλογημένος*, both also translated "blessed", the former of which applies to God only, and means *praised, adored;* the latter to men in the sense of being *blessed by God*, or having blessings from Him implored on them by others. The distinction seems important to be preserved, and the word "happy", in modern usage, expresses the sense wherever the word *μακάριος* occurs. And it is the *adequate* sense in this passage. For the Jews placed happiness in outward things, in material wealth, in high position, in independence of spirit, in the satisfactions of the appetites and in human praise. Jesus assures it to the lowly, the meek, the disinterested, peace-loving and pure, nor could persecution deprive them of it, but would enhance it. — BECAUSE: *ὅτι*, which Liddell and Scott never translate *for*. This last is *γάρ*, and both occur in v. 12. — THEY and THEIRS: emphatic after "because".

15. THE measure: in common household use, and containing about a peck and a half. — SHINES: same verb as in v 16 below, where the thought is, So let your light shine, as shines the lamp on the stand. — 16. GOOD: lit. *excellent*.

18. ONE IOTA: the smallest Gr. letter, *ι*, like the Heb. yodh י. — TIP: lit. *horn*, like the tip of the *yodh* and many other letters. Of course it is *metaphorical*, but a change in a word in either of these respects in the Hebrew Law would sometimes wholly change the meaning; and Jesus affirms that every part of the Law must stand until the design for which it was instituted should be accomplished. "Manente

ratione, manet ipsa lex: cessante ratione, cessat ipsa lex". *The reason* [*of it*] *remaining, the law itself remains: the reason* [*of it*] *ceasing, the law itself ceases.* In this very obvious view, there is no inconsistency between what Jesus teaches here and elsewhere.

19. ONE OF THE LEAST: comp. xxv. 40, where the construction is much the same. So also De Wette (*one of these commandments, even of the least*). Jesus means the *moral* precepts.

20. ENTER: subjunctive aorist, as also in xviii. 3.

22. FIERY HELL: precisely like the phrase "fiery furnace", "fiery oven", Ps. xxi. 9; Dan. iii. 6. Literally it is, *the Gehenna of fire.* "Gehenna" among the Jews, like the Tartarus of the Greeks, was equivalent to the word "hell". Jesus calls attention to the source of crime in the wrong feelings that arise and prompt to it. Anger leads to injury that might be cognizable by the lower courts; and a demonstration of it in resentful language might be followed by murder itself, for which the Sanhedrim would condemn to death, though they must commit the execution of the sentence to the Roman power. But indulgence in still more passionate feeling, with more intemperate expression of it, ripens the subject of it for whatever future punishment of crime had its symbol in the Jewish conception of the fiery hell.

25. FRIENDLY: lit. well-minded. — UNTIL: "while" is given neither in Robinson, nor Liddell and Scott, as the meaning of the two Gr. words; *until* is the translation of the C. V. everywhere else. And the sentiment (different in some respects from Luke xii. 58) is, Be friendly to your creditor to the very last, so that he may see you are well-disposed, and mean to act honestly; a course likely to avert resort to force on his part. — OFFICER: *subordinate*, in this case in attendance on the courts. — FARTHING: Gr. *Kodrantes* from the Lat. *quadrans*, a *quarter* of an *as*, or about half a cent.

28. HAD COMMITTED (aor.): an act conceived as already done in the purposely lustful look.

35. TOWARDS: a different preposition from the other, indicating the custom of looking toward the Holy City, to make an act more solemn.

40. TUNIC: the nearest equivalent in English is *shirt*, or *frock*. It reached from the neck to below the knees. — CLOAK: commonly a quadrangular piece of woolen cloth, used also as a blanket at night.

The quotations are in v 4, from Ps. xxxvii. 11; in v 21, from Ex. xx. 13; in v 27, from Ex. xx. 14; in v 31, from Deut. xxiv. 1; in v 33, from Lev. xix. 12, Deut. xxiii. 21; in v 38, from Ex. xxi. 24; in v 43, from Lev. xix. 18; in v 48, from Deut. xviii. 13.

48. YOU SHALL BE PERFECT: so all MSS.

VI. 1. RIGHTEOUSNESS: the general term under which are specified alms, fasting and prayer.

2. IN FULL: the force of the prefix to the verb.

10. BROUGHT, &c.: the word so often rendered "come to pass." The prayer is, that the kingdom and will of God may have free course on earth, until earth become like heaven. Though it implies that men may *do* the Divine will, this is not the whole or the leading thought.

11. DAILY: *supersubstantial*, by Vulgate, Wickliffe, Douay Bible; *special, excellent, peculiar, supersubstantial*, by Jerome; *of our need*, by Syr-sch; *sufficient, necessary for subsistence*, by Syr-p, Or, Chr, Thph, Beza, Kuinoel, Tholuck; *coming*, by Sah; *to-morrow's*, by Coptic, Meyer, Grotius, Wetstein, Winer; *daily*, the Italic (old Lat. of the 2d century), Tert, Cyp, Aug, Vulgate (in Luke), Luther, De Wette, and all the old English Versions, except Wickliffe's.

22, 23. FREE FROM BLEMISH: instead of the sense thus conveyed, it is doubtful whether the meaning may not strictly be, If your eye is single in its view, you shall move as in a path of light; but if you are envious and covetous, all will be dark to you. It seems plain that Jesus meant to show the tendency of the pursuit of riches to pervert the moral sense.

25. Will not He who gave the greater provide the less?

27. The life ordained by God viewed as a measure of length.

28–30. The lilies toil not to spin and weave their petals, which are their beautiful garment and cheapen the apparel of a king. The hand of God weaves the clothing of the fields, and adds the rich adorning. The metaphor shows that Jesus had an eye for simple, natural, above all artificial beauty, and conceived of things as a poet. Comp. Aen. ix. 488, 489; x. 818, —

> "Veste . . . . tibi quam noctes festina diesque
> Urgebam."
> "Et tunicam, molli mater quam neverat auro."

The mother of Jesus must often have been seen at the web by him, and she probably spun and wove his tunic.

VII. 9, 10. A blended structure of sentence (see W. p. 512).

13. BROAD: a compound word meaning *roomy, spacious.*

14. CLOSE: the image is that of a path or alley running between houses or cliffs, which approach so close that one must *rub* as he passes along.

17. CORRUPT: i.e. *cankered*, or *diseased* trees.

25. FELL UPON: so, lit., and different from that in v 27.

VIII — IX, 1.

[Comp. M'k i. 40–44, 29–34; iv. 35–41; v. 1–17; ii. 1. — L'k v. 12–14; vii. 1-10; xiii. 28; iv. 38–41; ix. 57–60; viii. 22–37. The references to the O. T. are to Lev. xiv. 2; Is. liii. 4.]

6. BOY: an appellation given to a servant, down to the present day; also to nobles, as servants of kings (xii. 18).

8. lit., I am not a fit [person], that thou, &c. (*my*, emphatic).

12. THERE: where the Jews were least expecting it, and themselves being the subjects of it.

17. CARRIED AWAY: i.e. removed by curing.

18. OTHER SIDE: the opposite shore of the lake.

20. NESTS: lit. *tabernacles, lodges.* "The house-sparrows make a home of their nesting-places, which they occupy the year round, and keep in constant repair" (Living Age, No. 1188). Dr. Thomson (L. and B. vol. i. p. 397) saw *nests* of

the sparrow so numerous that the "trees seemed stuffed full of dry stubble." It was in Naphtali, about the sources of the Jordan; and Jesus and his disciples had doubtless often seen them.

33. [IN PARTICULAR]: see, however, Winer, p. 438, d.

IX, 2–38.

[Comp. M'k ii. 3–12, 14–22; v. 22–43; vi. 6–34. — L'k v. 18–38; viii. 41–56; vii. 17; xi. 14, 15; x. 2.]

13. Quoted from Hos. vi. 6.

15. lit. *sons* of the bride-chamber — a Hebraism.

17. Fermentation would distend the wine-skins — which the new skins would bear; but the old, that had been once distended, would bear no more and burst.

30. EXPOSTULATED: this word occurs also M'k i. 43, xiv. 5; Jo. xi. 33, 38.

X — XI, 1.

[Comp. M'k iii. 14–19; vi. 7–11; xiii. 9–13; iv. 22; ix. 41. — L'k ix. 1; vi. 14–16; ix. 2–5; x. 4–12, 3; xxi. 12–17; xii. 11, 12; vi. 40; viii. 17; xii. 2–9, 51–53; xiv. 26, 27; xvii. 33; x. 16. — Jo. xiii. 16; xv. 20; xii. 25; xiii. 20. — Micah vii. 6.]

15. WILL IT HAVE BEEN: the Gr. verb *to be*, with the perfect or aorist participle, is often used for the fut. perf., where a verb has not the latter form. And "with many verbs the future perfect differs very slightly, if at all, from the ordinary future" (Goodwin, p. 44). In the present case it is a *verbal*, instead of a perf. part., with the fut. of the verb *to be*.

But there is no *verb* in Greek which would easily express the exact shade of thought contained in the verse; and a fut. perf., or a *perf. partic.* with the fut. of *to be*, cannot be looked for. It is therefore in harmony with usage to treat the verbal, and "the ordinary future" of *to be*, as a future perfect. Does the nature of the case and the context seem to require this?

In the first place, the judgment not of individuals, but of *cities*, is declared; nations and cities receive their judgment in this present world. In the second place, history shows that the doom of Jerusalem, and of other cities of the Jews, was more horrible than that of Sodom and Gomorrah.

16. WARY: *φρόνιμος*, prudent, sagacious; Xen., Anab. ii. 6, 7, uses it in describing a man wary, sagacious, self-possessed amid perils. The Gr. word meaning *wise* is *σοφός* (pl. *σοφοί*). The snake glides away out of the reach of his enemy when he can. — UNSOILED: lit. *unmixed;* hence, *uncontaminated.* No creature keeps more unsoiled than the dove, even in the midst of defilement; but it is not "harmless" to gardens and crops, nor peaceable.. Jesus, sending forth his disciples where they would encounter persecution and great personal peril, while he would counsel no pusillanimity, advised them to be always on their guard, and, where contention would be folly, do as he himself did — convey themselves out of the reach of harm if possible. Especially let them maintain an unsullied character and reputation.

"So let their works and virtues shine,
To prove their teaching all divine."

23. THE NEXT: lit. *the other.* This is also a German and a French idiom. See Undine, ch. ii., *the other morning*, for the *next* morning.

29. PENNY: *assarion*, a coin worth about a cent and a half. -FALL: Dr. Thomson (L. and B. vol. 1, p. 53) says of the sparrows, that "they stop up your stove and water-pipes with their rubbish; are caught in great numbers, destroyed as a worthless nuisance, and five are still sold for two pence." If not a sparrow, thus pursued and knocked down, falls without the Father's will, let the persecuted disciple not fear.

34. CAST, &c.: the figure is that of sowing seed broad-cast, but perhaps passes to that of *thrusting* a sword. — LAND: i.e., of Judea. This restriction is allowable and seems preferable. For the figure, see Rev. xiv. 16, where are the same verb and prep. Comp. also L'k ii. 34, 35, for sense in part.

XI, 2–30.

[Comp. L'k vii. 18–28; xvi. 16; vii. 31–35; x. 13–15, 12, 21, 22.]

3. A question with reference to the declaration in Deut. xviii. 15; also v 5 seems to refer the inquirers to Is. xxxv. 5, 6, and lxi. 1.

10. Quoted from Mal. iii. 1; also v 14 refers to Mal. iv. 5. The original of this (see also M'k i. 2, L'k vii. 27) is,

> Behold I will send my messenger,
> And he shall prepare the way before me.

The Septuagint has "before my face." Meyer explains it as "a free rendering without essential alteration of the contents." Jehovah will visit the earth in the person of the Messiah. Jesus quotes to the sense; and by such a rendering the declaration is defined more closely as a prophecy of the Messiah.

12. INVADED BY FORCE: Comp. L'k xvi. 16 for the same word (in C. V. "presseth"), used actively.

19. FROM: "the remote source, not the direct agent" (Rob. Lex.). Since the "*wise*," v 25 below, are only the *reputed* wise, "works" here, and "children" in L'k vii. 35, have by some been referred to the Jews and their inconsistent conduct, and the remark of Jesus been interpreted as ironical.

23. EXALT THYSELF: (or, *be lifted up*) i.e. *in thy pride.* Comp. Is. xiv. 13–15 for a similar declaration, — "Thou hast said in thy heart, I will ascend to heaven, I will exalt my throne above the stars of God; . . . yet thou shalt be brought down to the netherworld, to the sides of the pit." For the rendering "exalt thyself," it is sufficient to refer to the use of the passive form with the middle or reflexive signification. Compare also Is. iii. 16, "are haughty" (*lifted up*), where in the Septuagint it is the passive aor. of the same verb.

To *be brought down to* the subterranean *Hades*, here means to disappear from existence as a city.

26. so, not otherwise, came to pass thy sovereign good will.

27. FULLY knows: the force of the prep. in composition.

XII.

[Comp. M'k ii. 23–28; iii. 1–6, 22–35. — L'k vi. 1–9; xiv. 5; vi. 10, 11; xi. 14, 15, 17–23; xii. 10; vi. 43–45; xi. 16, 29–32, 24–26; viii. 19–21. The references to the O. T. are to 1 Sam. xxi. 6; Num. xxviii. 9, 10; Hos. vi. 6; Is. xlii. 1–4; Jonah i. 17, iii. 5; 1 Kings x. 1.]

1. GRAIN-FIELDS: lit. *sown* tracts, which were often of great extent, as in Gennesaret, and other great plains.

14. IN ORDER TO: so Robinson, De Wette, &c.; also in xxii. 15.

20. THE JUDGMENT: i.e. which he had announced, v 18.

31. BLASPHEMY: the imputation of such benevolent works as the cure of the man, dumb and blind, to satanic agency, implies the greatest possible depravity.

40. JONAH IN THE SEA-MONSTER'S BELLY: Regarding the book of Jonah as poetic, it is unnecessary to take the account of his being thrown overboard and swallowed by a sea-monster as any thing more than his getting into trouble in consequence of fleeing from duty. Every man who flees from duty gets swallowed by a whale.

XIII.

[Comp. M'k iv. 1–11, 25, 12–20, 31–34; vi. 1–6. — L'k viii. 4–10, 18; x. 23, 24; viii. 11–15; xiii. 19, 21; iv. 22, 24. — Jo. iv. 44. O. T. quotations from Is. iv. 9, 10; Ps. lxxviii. 10; Dan. xii. 3.]

15. SULLENLY: used in this sense, Anab. ii. 1, 9. — SHALL HEAL: expressive of the certainty of it, if they should turn.

19. lit. *he who was sowed;* i.e., *as the ground.* For both the *seed* is sowed, and the *ground.* Hence the rendering in the text, in order to avoid ambiguity, and at the same time to give the sense.

22. TIMES: lit. *age.*

25. DARNEL: Arabic zûwan, Gr. *zizanion*, the seeds of which produce dizziness, vomiting, and even death. It is

not the American "tares"; it is more like "the cheat," and *ergot* or "spurred" rye.

26. lit., made crop; i.e. *headed out.*

32. "The trees, and even the shrubs, are stuffed full of the nests of the field-sparrows, which live on the wild oats covering the sand-hills." (L. & B. vol. ii. p. 260.)

33. MEASURES: Gr. *σάτον* (sing); Heb. *seah;* same as *μόδιος*, v. 15. The quantity indicates bread made to sell.

52. BECOME &c.: lit. *discipled to*, as in M't xxvii. 57.

XIV.

[Comp. M'k vi. 14–19, 21–29, 32–56. — L'k ix. 7–9; iii. 19, 20; ix. 10–17. — Jo. vi. 1–21.]

6. MIDST: according to Meyer, *of the feast-hall.*

13. ON HEARING (2nd): probably not of the departure of Jesus, but of the death of John — which stirred still more the element of revolution, and led them to seek Jesus to make him a king, and throw off the yoke of Herod. Comp. Jo., vi. 15, who adds that at last they were about to take him *by force* and carry out their purpose.

14. COMING OUT: i.e. from the boat (often so expressed also by Mark). Those seeking him, perceiving his object in taking boat with his disciples, cut across by land, gathered multitudes along with them, whom Jesus therefore met as he disembarked.

24. PUT, &c.: lit. *tortured;* nautically, laboring hard in a heavy sea.

XV.

[Comp. M'k vii.–viii. 1–10. — L'k vi. 39. O. T. quotations from Ex. xx. 12, xxi. 17; Is. xxix. 13.]

5. Meyer and others regard this as a *siopesis*, and render as C.V.; but Winer (p. 600) as in this Transl.

17. VAULT: lit., privy, or stool.

26. Notwithstanding his seemingly repulsive answer to the

26. Jesus had perceived her faith and wished to bring it out; and there was that in his *tone* which assured her, and perhaps was like saying, It is not allowable, is it? His final words, in which she was so freely commended as well as her request granted, must have sent her away deeply gratified.

XVI.

[Comp. M'k viii. 11–21, 27–ix. 1. — L'k xii. 54–56; xii. 1; ix. 18–27; xvii. 33. — Jo. vii. 69; xii. 25.]

5. FORGOT: or, *had forgotten:* If the former, then they forgot, after they had come across the lake, to buy loaves for their further journey to Cæsarea Philippi. See M'k viii. 22. See also on L'k ix. 12.

7. Winer (p. 598) renders, [He says this] because we took, &c.

17. BAR-JONAH: the patronymic of Peter — "Bar" meaning *son.*

18. THE GATES OF THE NETHERWORLD: *Hades* is personified; his legions issuing forth shall never drag the Church within his gates. The meaning is, that the Church of Christ shall never, like human kingdoms and institutions, come to ruin and pass into oblivion. Eighteen centuries have rolled away, and it still lives, while the powers that strove to crush it have perished.

25, 26. LIFE: used here in two senses — life as men esteem it, and life in the deeper sense in which Jesus so often used the word.

27, 28. This and similar language of Jesus in reference to his Coming, is most inadequately and erroneously given in such translations as "he will come" for *he is about* (or soon) *to come*, and "hereafter" (comp. xxvi. 64) instead of *henceforth*, or lit. *from now.* Channing (Address at Lenox, Works vi. p. 409) presents the idea with equal nobleness of language and truth of spiritual insight: — "Christ in the New Testament is said to *come*, whenever his religion breaks out in new glory, or gains new triumphs. He came in the

Holy Spirit on the day of Pentecost. He came in the destruction of Jerusalem, which, by subverting the old ritual law, and breaking the power of the worst enemies of his religion, insured to it new victories. He came in the reformation of the Church. He came on this day four years ago, when, through his religion, eight hundred thousand men were raised from the lowest degradation to the rights, and dignity, and fellowship of men. The Christian, whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot-wheels and the voice of his trumpet, when no other perceives them. He discerns the Saviour's advent in the dawning of higher truth on the world, in new aspirations of the Church after perfection, in the prostration of prejudice and error, in brighter expressions of Christian love, in more enlightened and intense consecration of the Christian to the cause of freedom, humanity, and religion. Christ comes in the conversion, the regeneration, the emancipation of the world."

XVII, 1–21.

[Comp. M'k ix. 2–29. — L'k ix. 28–42. O. T. quotations from Mal. iv. 5.]

20. One of the many remarks of Jesus illustrating his mode of speech, his use of metaphor and hyperbole — conveying always the deepest truths indeed, but which, if pressed too literally, cause his real thought to be missed, and his meaning to become distorted.

XVII, 22 — XVIII, 35.

[Comp. M'k ix. 30–37, 42–45, 47. — L'k ix. 43–48; xvii. 2, 1; xv. 4–7; xvii. 3, 4.]

24. HALF-SHEKEL: lit. *didrachma* (pl.) a silver coin worth about thirty cents, and paid by every Jew as yearly tribute to the temple.

27. SHEKEL: Gr. *stater*, an Attic coin worth sixty cents, and therefore paying the tax for two persons.

It is in entire harmony with Christ's mode of teaching, often *paradoxical* as well as metaphorical, to explain this finding of the coin as the sudden occurrence to Peter's mind, while he was taking the hook from the fish's mouth, of what his Master really meant — viz. to go and sell it, as he had often in like manner done, and with the proceeds pay the tax. It also best agrees with the manner of Jesus through the whole account. Consider that Peter having promptly said "Yes" to the officer's inquiry, Does not your Teacher pay the customary tax, — the Teacher himself takes the opportunity, as soon as they get into the house, to check his forwardness, and give him something to think of. "Do kings," said he, "exact tribute of their sons, or of other persons?" To Peter's ready and corrrect reply, Jesus says, "Then are the sons exempt." "But," he added, "to avoid giving offence, go catch a fish, and in the mouth of the first one that comes up you will find the money." There are instances enough to show, that the first impression received from the words of Jesus was often not the correct one, nor intended to be. But he sought to arrest men's minds, and set them to thinking.

XVIII. 6. MILL-STONE: one turned by an ass in the large mills; in distinction from the smaller turned by two female domestics, where a wooden handle was inserted in the upper stone, by which it was turned, both the women holding on to the handle, and alternately pulling or pushing.

14. The conception is that of a sovereign sitting in state, and a decree issued in his presence.

16. Comp. Deut. xix. 15.

28. A Roman denarius ("penny," C. V.) was a silver coin worth fifteen cents. — WHATEVER: lit., *if thou owest any thing* (a common Gr. idiom, Anab. i. 5, 1; vii. 3, 21).

XIX, XX, 1–16.

[Comp. M'k x. 1–31.—L'k xvi. 18; xviii. 15–30; xxii. 30. The references to the O. T. are to Gen. i. 27; ii. 24; Deut. xxiv. 1; Ex. xx. 12–16; Lev. xix. 18.]

14. TO SUCH BELONGS: a very common Gr. idiom.

19. THE father, &c.: also a German usage; and the article in such cases need not in English always be rendered by the possessive pronoun.

22. This rich young man, though so exemplary, had failed, where so many fail, in devoting his wealth to doing good.

28. An enthronement not merely in the future life, but one in which the followers of Jesus still judge the tribes of men, and all human institutions and deeds, by the principles of his religion; and, applying these principles, they reform society, and promote on earth the kingdom of righteousness, peace, and joy. "The name of king has grown dim before that of apostle" (Channing).

XX, 17.—XXI. 17.

[Comp. M'k x. 32–52; xi. 1–18, 10, 15–17, 11.—L'k xviii. 31–33; xxii. 25–27; xviii. 35–43; xix. 28–38, 45, 46, 39, 40. O. T. quotations from Zach. ix. 9; Is. lvi. 7; Jer. vii. 11; Ps. viii. 2; cxviii. 22, 23.]

XX. 29. M't says, "*two* blind men"; M'k and L'k speak of *one*. M't and M'k narrate the cure as wrought when Jesus was *leaving* Jericho; L'k, when he was *drawing near* the city, and before entering it.

XXI. 1. Dr. Barclay (City of the Great King) seems to have discovered the ruins of Bethphage on a spur of the Mount of Olives.

9. That is, *Blessings be on him*, &c. See Ps. cxviii. 25, 26.

XXI. 18. — XXII. 14.

[Comp. M'k xi. 12—xii. 1–12. — L'k xx. 1–19; xiv. 16–24.]

18–22. Explainable from L'k xiii. 6–9, from the lesson of the power of faith, and from the Father's working in Christ.

20. Td and others make this a question, How did, &c.?

32. Comp., for last clause, Acts vii. 19; Winer, p. 326.

41. BADLY, BAD: Gr. *κακοὺς, κακῶς.*

42. THIS [CORNER-STONE]: so fem. in Sep. and Mt. demands. Comp. Ps. cxviii. 22, &c. Was it the last, topmost key-stone, or first corner-stone? The latter, say Robinson (last ed.), Hackett, &c. It was the first of the course visible above ground, the head whence the building grows (Eph. iv. 16). Apostles and prophets (of the N. T.) laid this foundation course (Eph. ii. 20), and placed Jesus Christ as the corner-stone. He himself foresaw and declared the fundamental position he was to occupy.

XXII. 4. DINNER: the meal at noon, with which the marriage festivities began.

12. STRUCK SPEECHLESS: lit. *muzzled* — "shut up."

XXII, 15. — XXIII.

[Comp. M'k xii. 13–31, 35–37, 34, 38, 39. — L'k xx. 20–38; x. 25–27; xx. 41–45, 40, 44; xi. 43; xx. 46; xi. 52, 42, 39, (44?), 47–51; xiii. 34, 35. O. T. quotations from Deut. xxv. 5; Ex. iii. 6; Deut. vi. 5; Lev. xix. 18; Ps. cx. 1; cxviii. 26.]

16. lit., *lookest not into* (or *upon*) *face of men:* that is, for some intimation of their will, and so framing an acceptable reply; or showing deference merely to the high in station.

XXIII. 5. PHYLACTERIES: *frontlets* — see Deut. vi. 8, and Smith's Dict. — 11. Lit., *the greater;* same usage in French.

15. IT, &c.: just like the phrase in Jo. xiii. 19. — SON OF: *heir* of; surer of ruin by growing more wicked.

16. SANCTUARY: properly the *nave*, the *holy place* of the temple. "Sanctuary" has been adopted to distinguish the place from the courts and porticos often meant by "temple."

25. FULL, &c.: perhaps of the *fruit* of their intemperate pursuit of gain.

35. the altar of burnt-offering in the *court*.

XXIV, XXV.

[Comp. M'k xiii. 1–9, 10, 13–33, 35. — L'k xxi. 5–12, 17, 19–23; xvii. 31, 23, 24, 37; xxi. 25–33; xvii. 26, 27, 35, 36; xii. 39, 40, 42–46; xiii. 27; xix. 11–27. See also Dan. ix. 27; Is. xiii. 10.]

2. SEE YOU NOT THESE ALL: he calls their attention to the whole of the vast fabric, with the view to impress them more deeply by what he should immediately add.

3. PRESENCE: so the C. V. in two or three places, and it is the direct sense of the word. — CLOSE OF THE AGE. Matthew is the only one of the Evangelists who uses this phrase. The writer of the Epistle to the Hebrews employs it (except that he has *ages* instead of "age"), ix. 26, in a connection where the idea conveyed by it is clearly the same as in Matthew, — "now, once for all, in the close of the ages, he has been manifested for the putting away of sin by his sacrifice." Paul also employs it (with a slight change in the words), 1 Cor. x. 11, where the meaning is clearly also the same, — "written for our admonition, upon whom the ends of the ages have come."

There is not one clear instance in which the Greek word *αἰών*, *age*, is used in the sense of "worlds." — not in Heb. i. 2, where the declaration is, that God, by (or *owing to*) his Son, constituted the ages or *eras* — the primitive, the patriarchal, the Mosaic, and finally the era of his Son completing the cycle. Nor in Heb. xi. 3, does it mean "worlds." For the conception of *ages* or eras is more suited to the context. The idea is, that by faith we understand that the various ages and dispensations were all fitted and framed by God's word, preparatory to the coming and presence of Christ, so that as a consequence what is seen has risen not from things apparent to view. Abraham saw this future reign of the Messiah,

Moses saw it, by faith, and not from any *apparent* indications of it in their time. Even now it is by faith we view it, amid the cries of "Lo, here," "Lo, there," and "All things continue just as they were." It is faith by which we stand when we daily pray, "Come, thou kingdom of heaven! Come, Friend and Saviour of the race who didst shed thy blood on the cross, to reconcile man to man, and earth to heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with thy omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth!" (Channing's Address at Lenox.)

This CLOSE OF THE AGE is "the end of the Jewish," or Mosaic "dispensation" "succeeded by the era and reign of the Messiah" (Dr. Robinson in his Lexicon thus interpreting in not a few places).

"Ultima Cumæi venit jam carminis ætas;
Magnus ab integro sæclorum nascitur ordo:
Jam nova progenies cœlo demittitur alto."

"The last age, predicted by the Cumæan song, has now come; the great course of the ages arises afresh, . . . now a new offspring is sent down from high heaven" (Virg. Ec. iv. 4–6). Comp. also on xvi. 27, 28.

6–12. As a commentary on the predictions in these and other verses, compare the masterly description by Tacitus (Hist. i. 2) of the events which began to take place in his own time, two years before the destruction of Jerusalem: —

"I attempt a work abounding in calamities, fierce with conflicts, discordant with seditions, cruel even in peace itself. There were four civil wars, more foreign ones, and often both mingled together, . . . cities swallowed up or overwhelmed; . . . Rome laid waste by conflagrations; sacred rites polluted; enormous adulteries; the sea full of exiles; the rocks stained with slaughters; atrocities raging more fiercely in the city; nobility, affluence, honors declined and borne, treated

as crimes, and ruin most sure on account of virtue, . . . slaves corrupted against their masters, . . . and those, who had no enemies, crushed by their friends."

"Nor yet was the age so sterile in the virtues, as not to produce also fine examples of them."

13. SAVED: it seems inadequate to *restrict* the thought to the escape of the Christians from Roman slaughter, and their refuge in Pella beyond the Jordan.

15. DESOLATING, &c.: or, abominable desolator. This well describes the progress of the Roman army so far as to leave no doubt with every one not infatuated, that the catastrophe was inevitable and close at hand. There would now be no longer time for delay, and flight must be hastened. In the foresight of the suddenness and trials of the crisis, Jesus could not repress his feelings of sorrow for suffering woman and her helpless children in that day.

29, 30. This metaphorical language was often that of the prophets in portraying the gloom of a great coming crisis, and the revolutions in human affairs. The fearful spectacles of those days would be *the sign*, which the Jews so often demanded, that they had the presence of the Son of man.

XXV. The continuation of the same theme, with new appeals to his disciples for watchfulness and fidelity.

31–46. Not only the *principle*, which underlies these most solemn and significant words, embraces those who should be faithful or unfaithful up to the great crisis of which Jesus had spoken, but the very process and results of the judgment here described are still going on, and will go on from age to age.

46. PUNISHMENT: lit., chastisement, correction. The Septuagint uses the word in the sense simply of punishment. But Plato (De Repub. ii. 280) and Xenophon (Anab. ii. 6, 9) modify it with reference to the discipline and good of those punished. Says the former, "God did [to men after death] what was just and good, and they were benefited by being chastised."—ETERNAL: this word is used so often in the Scriptures to denote *indefinite* length of duration, that it

seems presumptuous to affirm positively that any more was in the Master's thought here. The "punishment" will last as long as the sin shall last; and the "life" too will last as long, and only as long, as the character on which it depends shall last. It yields substantially the same results, if the word "eternal" be taken in the sense of that which is beyond the limits of time.

XXVI.

[Comp. M'k xiv. — L'k xxii. — Jo. xi. 47; xii. 1-8; xiii. 2, 21, 26, 38; xviii. 2, 3, 10, 11; ii. 19; xviii. 15-27. — Zech. xiii. 7; Dan. vii. 13.]

24. HIM: i.e. that man, viz., Judas. Compare, for structure, Jo. xiii. 2.

25. THOU: emphatic; as much as to declare, Thou saidst it, not I. And so in many other places.

29. DRINK IT WITH YOU NEW: of course not literally, but indicating his fresh communion with them in the kingdom of God, now so soon to be established; probably also not without reference to their reunion in another world.

30. Ps. cxiii., cxiv. were sung at the beginning, Ps. cxv.-cxviii. at the close, of the paschal supper.

45. Robinson and others make this a question.

49. FONDLY: or, eagerly — the force of the preposition in composition of the verb.

51. SMITING, with intent to kill; but the sword glanced.

58. SUBORDINATES: so trans. everywhere, except M't. v. 25; L'k i. 2, iv. 20. Lit., *sub-rower;* i.e. subordinates of any sort, as *apparitor*, *constable;* or, as in L'k, *attendant*, and *minister*.

64. HENCEFORWARD: lit., *from now*. Mark the nature of the declaration, and see how it shows the spiritual conception of Jesus in respect to his Coming. From his very death, so soon to take place, they would see his administration of power, and his coming on the clouds of the sky!

67. SLAPPED: an indignity which no other word (as it also exactly corresponds to the Greek) so perfectly expresses.

XXVII.

[Comp. M'k xv. 1–47. — L'k xxiii. 1, 3, 2, 17–27, 32–39, 44–55. — Jo. xviii. 28, 33, 37–40; xix. 2, 3, 6, 13–19, 23–25, 29, 30, 38, 40–42.]

2. The title of Pilate was properly *procurator*, or deputy-governor of Judæa, under the governor-general or proconsul of Syria.

9. From Zach. xi. 12, 13 (not Jeremiah).

27. PRÆTORIUM: properly the headquarters of the *prætor* (or proconsul), or his representative; which at Jerusalem were at the former palace of Herod. The *bema*, or judgment-seat, was in the area or court adjacent. — THE WHOLE COHORT: for the arrest of Jesus, only a portion of the military force in the castle of Antonia had been detached, who were probably posted outside the garden, while the commander advanced with the Jewish officials (comp. L'k xxii. 52). The binding of Jesus — with a chain by the wrists between two soldiers — took place according to John (xviii. 12) at his first arrest. After his sentence to the cross, on being taken into the Prætorium, *the whole body* of the troops were collected to heap indignities on their victim, and attend him to execution on the cross. — REPEATEDLY: the force of the imperfect; i.e. *they kept striking* with the stick of cane-pole.

35, 43. Comp. Ps. xxii. 18, 8.

46. WHY DIDST THOU FORSAKE ME? It is the *aorist* tense; and the meaning, according to determinate Hebrew usage is, *Why didst thou abandon me to my enemies to suffer thus?* an exclamation forced out by his agony, and indicating no want of submission to the will of God; and it is altogether in harmony with that in the garden, "Father, if it be possible, let this cup pass from me"! Such feelings and utterances are natural, and without them Jesus would not have been human, nor his example had such power to comfort and sustain under the pressure of heavy distress. Even the *perfect* tense would sanction this meaning; but the aorist has the

advantage of entirely excluding the supposition that God was then really hiding his face from Jesus. The very expression, "My God"! shows where he felt himself sheltered, and his last words, "Father, into thy hands I commit my spirit", show both his filial acquiescence, and his assurance that the Father was with him to the end. Comp. Ps. xxii. 1.

52, 53. The exigency of this passage is met by explaining the phenomena as caused by mental excitement from the recent events. The departed saints "*appeared* to many", but not a word more is added. People thought they saw apparitions; and the record of it by Matthew is valuable as a feature of the times. The exclamations in other places, — "It is an apparition", "It is his angel", show the current belief out of which what Matthew records could so easily spring.

XXVIII.

[Comp. M'k xvi. 1–10, 15. — L'k xxiv. 1–9. — Jo. xx. 1.]

19. UNTO THE NAME, &c.: Gr. εἰς; either unto the Father, Son and Holy Spirit as the objects and grounds of faith; or for the promotion of the work and cause of the Father, Son and Holy Spirit (comp. xviii. 20). That baptism by *immersion* was the primitive mode, is conceded. Not the *mode*, however, seems here emphasized; but consecration to these new objects and grounds of faith, to their development and working, in distinction both from John's baptism and from that received by the Jewish proselytes.

20. EVERY DAY: lit. *all the days*. The French have just the same idiom. — TO THE CLOSE OF THE AGE: i.e., the Jewish age (comp. xxiv. 3). For the Messianic reign being thus established, and the new age thus surely on its course, with the great persecuting Jewish power baffled and prostrate, the disciples would have finished their mission, would have had the Master's aid in it to the end, the work would be virtually done for all time. The *principle*, however, here announced by the Master of course embraces his disciples and their work throughout the new and last age, and forevermore.

NOTES ON MARK.

I.

[Comp. M't xi. 10; iii. 1–6, 11–13, 16, 17; iv. 1, 2, 11, 12, 17–22, 13; vii. 28, 29; viii. 14–16, 2–4. — L'k vii. 27; iii. 2–4, 21, 22; iv. 1, 2, 14, 15, 31–44; v. 12–16. — Jo. i. 23, 6, 7, 29, 32, 33.]

4. BAPTISM OF REPENTANCE: i.e. "engaging to, or sealing, repentance" (Winer, p. 188). — UNTO (or, *for*): expressing the *result* of repentance.

5. CONFESSING: lit., confessing *out*, or thoroughly.

23. WITH: lit., *in*, a Hebrew usage, expressive of *state* (Winer, p. 184).

25. HUSH: lit., *be muzzled.*

39. IN: lit., *into:* so in Xen., Anab. v. 6, 37, *speak into the army;* "because" (says Hertlein quoted by Boise) "the speaker is conceived of as entering into the midst of his hearers". But Robinson explains it as following the verb of motion — *came into and preached there.*

45. UPON: on uninhabited plains and heights.

II — III, 6.

[Comp. M't ix. 1–17; xii. 1–14. — L'k v. 17–39; vi. 1–11.]

4. REMOVED: lit., *unroofed.* — DUG OUT. — Thomson (L. & B. Vol. ii. 6–8) has the best explanation of this. The houses in that region are still built very low, with flat roofs reached by a stairway outside. The roof is of beams about three feet apart, on which short sticks are laid, and then the

matted thorn-bush, and then a coat of thick mortar, and on that another coating of marl or earth. Probably the part over the *lewan* (or open place in front, under the common roof) was thus dug out. But L'k v. 19 mentions *tiles* also, which may have been put into the marl over this *lewan*.

12. FULL OF EXCITEMENT: the word "ecstasy" comes from this Greek root, which is sometimes rendered in the C. V. "he is beside himself".

18. [AT THAT TIME]: so Meyer; but Winer and Alford, "used to fast".

23. BEGAN, &c.: Meyer, Winer and others say that it must be distinctly rendered, "they made, by plucking ears of grain, a pathway in the field"; and the former finds therein a discrepancy between Matthew and Mark. But while the verb in the active voice, as in the text, commonly denotes to make a pathway, and in the *middle* voice signifies making a journey, yet in Judges xvii. 8 (Septuagint), where it is properly translated, *as he journeyed*, it is the *active* voice, and is like the Latin *iter facere*, to make a journey. Moreover, to say nothing of the slow work of making a path by plucking off the heads of grain, the example adduced by Jesus to justify his disciples is pertinent only as it recognizes a pressing need. Was this need that of making a path, or was it their hunger? Certainly the latter; and they satisfied it not by making a path, but by plucking off the heads of grain, to eat as they went along.

ABIATHAR: so in all MSS. But Ahimelech was the high priest (1 Sam. xxi. 1); Abiathar was his son and David's friend.

III, 7–35.

[Comp. M't xii. 15, 16; x. 1–4; xii. 24–32, 46–50. — L'k vi. 17–19; iv. 41; vi. 12–16; xi. 15, 17–22; xii. 10; viii. 19–21.]

29. One who imputes works of goodness to a bad spirit is guilty of a sin, the consequences of which to himself *may* never be averted. He is liable to grow more malignant, and become utterly hardened in sin.

IV, 1–34.

[Comp. M't xiii. 1–23; v. 15; x. 26; vii. 2; xiii. 12, 31, 32, 34. —L'k viii. 4–18; xiii. 18, 19.]

IV, 35.—V, 43.

[Comp. M't viii. 18, 23–34; ix. 1, 18–26.—L'k viii. 22–56.]

16. See note on M't xiii. 19.

39. "be (and remain) still"—Win. p. 315; lit., keep *muzzled*.

V, 1–15. For an account of modern cases of insanity in Syria, which in general characteristics are wonderfully like that recorded here by Mark, see L. & B. i. p. 213, where also, in the same paragraph, is a remarkable description of epileptics. Who but an insane man would ever think that a legion of demons were in him? It meets the exigency of the passage, to interpret the madness as passing, at the word of Jesus, into the swine.

19. In the Peræa it was not necessary for Jesus to make the restrictions which he did in Galilee.

38. WAILING: Gr. *ἀλαλάζοντας*—where the sound expresses the sense. It is the piercing wail-chant. See L. & B. i. pp. 144–147.

42. TRANSPORT: or, *excitement*—the same word as in ⁘. 12.

VI.

[Comp. M't xiii. 53–58; x. 1, 9–14; xiv. 1–36.—L'k ix. 1–9; vii. 19, 20; ix. 10–17.—Jo. vi. 1–13, 15–21.]

3. THE carpenter: i.e. the well known carpenter.

14. KING: "more popularly, but less accurately, than Matthew and Luke, who call Herod Antipas *tetrarch*" (Mey.).

15. AS ONE, &c.: i.e. not an extraordinary prophet like Elijah, but a common one.

20. GUARDED: i.e. from the wrath of Herodias.

30. APOSTLES: lit. *the sent forth*, a title here simply from vi. 7.

34. COMING OUT: i.e. *disembarking* (so Alf. and Mey.) — see M't xiv. 13, and also verse 54.

48. WISHING TO PASS BY: Meyer interprets that this was to attract their notice, and so initiate the request for help.

53. TO GENNESARET: i.e. having been driven out of their course, past Bethsaïda and Kapharnaum.

VII—VIII, 10.

[Comp. M't xv. 1–39.]

viii. 7. "also in fish a small provision" (W. p. 548).

VIII, 10—IX, 1.

[Comp. M't xv. 39; xvi. 1, 4–27; x. 39, 33; xvi. 28; L'k xii. 1; ix. 18–26; xvii. 33; xii. 9; ix. 27.]

14. BUT ONE: the mention of their having but *one* loaf, is to show more strongly their subsequent forgetfulness to provide themselves with the needed supply of bread when they landed, and were journeying further by water and land.

22. BETHSAIDA: at the mouth of the Jordan and head of the lake — a part being built on the Galilean side, where Andrew, Peter and Philip were born, and part on the east side, in the district of the tetrarch Philip. They go thence on the east side by land to Cæsarea Philippi. Comp. L. & B. ii. pp. 31, 32.

27. ABOUT: lit., *of*. See Winer, p. 187.

33. The sight of the disciples influenced him to the strong rebuke, making Peter an example (Meyer).

IX, 2–50.

[Comp. M't xvii. 1–12, 14–23; xviii. 1–5; x. 40, 42; xviii. 6–9; v. 30, 29, 13.—L'k ix. 28–50; xvii. 2; xiv. 34.—Jo. xiii. 20.]

12. [HE COMES] THAT: so Winer; but many take *ἵνα* as equivalent here to *ὅτι*, meaning, *it is written* that, &c.

13. ALSO: others render, "both"; and some, "even"

13. IN RESPECT TO HIM: the persecution of the first Elijah is viewed as foreshadowing that of the second.

23. IF THOU ART ABLE: repeated by Jesus from the man's own lips — "*If thou art able*," dost thou say?

26. IS DEAD: *aorist* (had died); it expresses not the state of death, but a momentary act, and is equivalent to "is gone."

44. There are three passages which may help explain the language in this and in the parallel texts. (1) Is. lxvi. 24, "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." (2) Judith, xvi. 17, "Wo to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them and weep forever." (3) Wisdom of the Son of Sirach, vii. 17, "The vengeance of the ungodly is fire and worms."

It seems very clear that the prophet had no reference whatever to the future state of men beyond this present world, but that he spoke, in the language of poetry, of the fate of rebellious men, whose bodies should lie a spectacle and warning forever, as do Sodom and Gomorrah with their smoke still ascending, to the mind's eye. Of a similar purport are the two passages from the Apocrypha.

Now conceding to Dr. Robinson, and to the authorities quoted in his Lexicon, that there is no evidence of any other fires having been kept up in the valley of Hinnom (Gehenna) than the detested fires of old in which the ancient Israelites burned their infants in sacrifice to Moloch; conceding also that the later Jews of the times of Christ had a conception of "Gehenna" like the "hell" so called in the popular language of to-day, yet the question arises, What was the idea in the mind of Jesus? He himself was a prophet, and spoke more in the language and spirit of the prophets than any of his disciples; and therefore, in quoting the greatest of the prophets who preceded him, he himself probably spoke more nearly, if he did not speak exactly, in accordance with that

prophet's thought. It is questionable even if he meant chiefly the fires of remorse, real and terrible as these are. But he may have meant particularly those consequences of sin which, springing from the sources here alluded to in Mark, are a public warning to all who are tempted in a like manner. Such a "hell" as we see men fall into in this life, is often both fearful and "fiery".

49, 50. Meyer gives *thirteen* different interpretations of this passage besides his own. The sense may be as follows: the "fire" is the discriminating and test fire (Comp. M't iii. 10–12; also Jo. xv. 2; 1 Cor. iii. 13–15; Mal. iii. 2; iv. 1, 2), which is to be applied to every one without exception, to the *disciples* also, as thoroughly as the salt to the sacrifice. Every one must be seasoned and purified in spirit and character, and must particularly have the spirit of peace. Thus will he be a "living sacrifice, holy and acceptable to God". If the savor of purity and peace shall be lost, nothing can compensate for the loss, and the expedients to restore it will generally prove as vain as to recover the lost savor of salt.

X, 1–31.

[Comp. M't xix. 1–9; v. 31, 32; xix. 13–30. — L'k xvi. 18; xviii. 15–30.]

16. FERVENTLY: expressed by the prep. prefixed to the verb.

X, 32 — XI, 11.

[Comp. M't xx. 17–34; xxi. 1–11. — L'k xviii. 31–33; xxii. 25–27; xviii. 35–43; xix. 29–38. — Jo. xii. 12–15.]

32. The scene represented here, in connection with vs. 17–31, is that of Jesus starting on his journey to Jerusalem; met immediately by the rich young man, with whom he converses; talking afterwards with his disciples on the difficulty of entering into the kingdom of heaven, and the sacrifices required for it; then walking on; most of the disciples remaining

astounded where they were; some however following on in fear; and finally Jesus calling them all together again, with whom he talks as he travels on.

51. RABBUNI (Gr. *Rabbouni*): i.e. Great Master — a title publicly given only to seven persons among the Jews, all of the school of Hillel, and of great eminence.

XI, 4. STREET: lit. *path around*, i.e. turning off from the main path, and going around the village.

XI, 12 — XII, 44.

[Comp. M't xxi. 18–20, 12–17, 20–22; vi. 14; xxi. 23–27, 33–46; xxii. 15–46; xxiii. 6, 7. — L'k xix. 45–48; xx. 1–47; xxi. 1–4. — Jo. ii. 14-17.]

13. THINKING, &c.: see Goodwin, pp. 115, 168. Lit., *if haply* (or, accordingly) *he shall find*. It expresses the hope of finding one or two figs to eat, although it was not the full time.

24. BELIEVE THAT YOU RECEIVED: i.e. that then when you asked you really obtained your request, to be fulfilled in due time. See form of the saying in M't xxi. 22.

XII, 34. NOT FAR, &c.: either not far from apprehending its true nature, or not far from being in it. The phrase, "You are not far from the truth," is sometimes used to signify that in our opinion one already has it.

35–37. The point of this seems to be that the scribes taught, and the people expected, a Messiah who was to be literally son of David and a temporal ruler. Jesus intimated that the Messiah was to be a *spiritual* ruler, who came to enthrone a *spiritual* religion, and to whom David looked with higher views of his relation to men than the scribes conceived.

40. So point Lachmann, Tischendorf and Meyer.

42. The *lepton* (pl. *lepta*) was the smallest coin, equal to about one fifth of a cent. See also on L'k xii. 59.

XIII.

[Comp. xxiv. 1–8; x. 17–22; xxiv. 9, 13, 15–25, 29–36; xxv. 13–15; xxiv. 42.—L'k xxi. 5–19; xii. 11, 12; xxi. 20–24; xvii. 30, 31, 23; xxi. 25–33; xix. 12–14; xxi. 34–36.]

4. Comp. this verse with M't xxiv. 3, for further confirmation that the so-called "end of the world" is nothing different from this *second* question in Mark — which the whole context here shows to be answered by Jesus with application to the events already considered under M't xxiv, xxv.

17. ALAS, &c.: commiserating their anxiety, fatigue, and difficult if not hopeless escape.

30. THIS GENERATION: Meyer justly says that "throughout the N. T. this phraseology means the *present* generation; it never means *people*". Nor does it ever mean *class*, or *kind*, of people. Jesus presupposes, moreover, that some of his disciples would live to see the crisis of which he spoke; and his exhortation in v 33 lies at the foundation of this.

XIV.

[Comp. M't xxvi. 3–75.—L'k xxii. 1, 2; vii. 36–38; xxii. 3–14, 17–20, 39, 33, 34, 40–55, 67–71, 63, 64, 54–62.—Jo. xi. 47, 53, 57; xii. 1–8; xvi. 32; xiii. 36–39; xviii. 1–15; ii. 19; xviii. 16–18, 25–27.]

8. Jesus does not seem to put his own construction upon the act, but to recognize it as done out of genuine insight and sympathy.

20. WHO IS DIPPING: probably not at that very moment; but Jesus expressed the pain he felt, that one associated and sitting then with him at table should commit the crime.

33. QUITE: the force of the prep. in composition. — STARTLED: as if hearing the distant tramp of his pursuers.

36. ABBA: a Syriac word meaning *father*, which subsequently became attached to the paternal name of God, either as a proper name, or expressive of filial earnestness.

41. There was now no longer need of their watching, as he had wished, so that he might not be surprised when off his guard. He had said, "I lay down my life of myself": and he now came forward to do so. A slight feeling of reproach and sadness seems to mingle with his address to the disciples.

51. It is reasonable to suppose that this was Mark himself, who, hearing the military and crowd pass, rose and followed from curiosity, or possibly conjecturing something of their purpose.

61. ADORED: *Blessed* in the sense of being *praised* and worshipped.

63. ROBES: lit., *tunics*. Distinguished persons wore *two* tunics, either for state or private display.

XV—XVI, 8.

[Comp. M't xxvii. 1, 2, 11-61; xxviii. 1-8.—L'k xxiii. 1-3, 17-26, 32-55; xxiv. 1-10.]

11. The crowd here initiate the asking for Barabbas; in M't, Pilate does it.

21. ALEXANDER AND RUFUS: referred to as subsequently well-known persons—perhaps those mentioned in Rom. xvi. 13, and 2 Tim. iv. 14.

23. The drugged wine was customary to be given as an opiate against the terrible agonies of death by the cross.

36. The account differs from Matthew's. In Mark, it is the man who says, "Hold", &c., and his motive is to keep Jesus alive longer, in order to see whether Elijah will come to his rescue. In Matthew, it is some of the bystanders who cry, Hold! seeking to prevent the man from alleviating his sufferings, thus making the extremity the greater, in which to have Elijah interpose. But the sufferer expired apparently in the very midst of this scene.

39. SO EXPIRED: this centurion may have been in heart, if not in fact, a proselyte, who had some knowledge of the

living God, and who, looking at all the circumstances, believed that Jesus was the Son of God.

XVI, 3. OUT OF: indicating that the stone had been rolled into the entrance, or the *entrance-way descending* to the tomb, and so closed it.

4. FOR IT WAS VERY LARGE: mentioned, perhaps, as indicating that it therefore could not escape their attention (so Meyer); or perhaps to explain their perplexity; or possibly both together.

8. NO ONE; *i.e.* on their way to the disciples, to deliver their message.

XVI, 9–20.

See the various readings in reference to the genuineness of this passage. Some of the internal difficulties are as follows:—

9. FROM: the Gr. preposition here used is found nowhere else in Mark in connection with "casting out".

10. SHE: this word, expressed and without emphasis, is foreign from Mark's usage. — WENT: the word occurs nowhere else in the previous portion, in any connection; but here at the close it occurs three times. — THOSE WHO HAD BEEN WITH HIM: the Greek phrase, as it is here, never occurs elsewhere in Mark, or the other Gospels.

11. WAS SEEN: the *Greek* word here, and in v 14, nowhere else occurs in this sense in Mark. — DISBELIEVED: found in M'k only here and in v 16.

12. AFTER THESE EVENTS: found in Mark only here. — WAS MANIFESTED: found thus in Mark only here and in v 14.

The general style of the whole passage seems different from that of Mark. In vs 19, 20, the word "Lord," elsewhere translated Master, has passed to its wider and higher signification.

LIST OF REFERENCES IN MARK TO THE OLD TESTAMENT.

Chap. i. 2, 3 .	Mal. iii. 1; Is. xl. 3.
„ „ 44 . .	Lev. xiv. 2.
„ ii. 25 .	1 Sam. xxi. 6.
„ iv. 12 .	Is. vi. 10.
„ vii. 6 .	Is. xxix. 13.
„ „ 10 .	Ex. xx. 12, xxi. 17.
„ ix. 44 .	Is. lxvi. 24.
„ x. 4 . .	Deut. xxiv. 1.
„ „ 7 . .	Gen. ii. 24.
„ „ 19 .	Ex. xx. 12–17.
„ xi. 17 .	Is. lvi. 7; Jer. vii. 11.
„ xii. 10 .	Ps. cxviii. 22.
Chap. xii. 19 . .	Deut. xxv. 5.
„ „ 26 . .	Ex. iii. 6.
„ „ 29 . .	Deut. vi. 4.
„ „ 31 . .	Lev. xix. 18.
„ „ 36 . .	Ps. cx. 1.
„ xiii. 14 . .	Dan. ix. 27.
„ „ 24 . .	Is. xiii. 10.
„ xiv. 27 . .	Zach. xiii. 7.
„ „ 62 . .	Dan. vii. 13.
„ xv. 28 . .	Is. liii. 12.
„ „ 34 . .	Ps. xxii. 1.

NOTES ON LUKE.

I, II.

[Comp. M't i. 18, 20, 21, 23, 25; ii. 1, 22, 23.]

2. ASSISTANTS OF THE WORD: or, *in the matter;* according to classic usage, of which these introductory verses are an example. In verse 4, "accounts" (or, *matters*) is pl. of "word".

3. IN A CONSECUTIVE MANNER: a comparison of the parallel passages, which are given as they harmonize, will show that in the order of *events related in common* by the three Evangelists, Mark and Luke generally agree, while they differ much from Matthew. The discrepancy between *Luke* and M't is greater, because so many of the *teachings* of Jesus are recorded by these two, while Mark relates chiefly the *events*. Even if a large number of the parallels be assumed to have been uttered at different times and on different occasions, the discrepancy between Matthew and Luke will be great. The preference in chronological order is generally given to Matthew. It is therefore only a consecutiveness of narration which can be claimed for Luke.

The difference of style between the Introduction and the rest of the two chapters, and also between other portions, is so great, that Luke may be supposed to have frequently preferred transcribing or translating the records, which he obtained, in their simple and often grand Hebrew phrase, to any elaborateness of his own. But the same hand which wrote the Introduction appears again and again in vigorous and impressive statement, and he seizes hold of incidents

and teachings of the highest importance, which the others have omitted.

7. YEARS: lit., *in their days*. So in i. 18, ii. 36 (her days).

13–17. The rhythmic and poetic character of this and similar passages justifies their being put in poetic form.

17. "Sometimes ἐν (*in*) is found where εἰς (*into*) would seem to be required; the idea of *coming to and resting in* that place or state being implied" (Rob. Lex.).

69. A HORN OF SALVATION: i.e. *a strong deliverer*—"horn" being a symbol of strength.

78. THE SUN-RISE: see on M't ii. 2.

II. 2. The chronological difficulty attending this verse is removed, if reliance can be put on an inscription discovered a hundred years ago and referred to Saturninus, but recently by Mommsen and Bergmann to *Quirinius*, to the effect that he was twice governor of Syria, once three years before Christ down to his birth, when the registration occurred, and a second time from A.D. 6 to 12.

14. OF GOOD WILL: assuming this as the true reading, the literal construction is *peace to men of good will*. But (as says Winer, p. 191) "sometimes, and particularly in Paul's epistles, the Genitive, when placed after, is separated from its governing noun by another word, Rom. ix. 21" (Has not the potter power over the clay? which lit. is, Has not power *the potter of the clay?*). Although Winer does not quote L'k ii. 14, this comes fairly under the same principle. By "good will" is meant in the Gospels, and generally in the N. T., the good will, or pleasure, of God. Comp. M't xi. 26, L'k x. 21, Eph. i. 5, 9.

15. OVER: across the pastures and fields from where they were.

49. Either "in my Father's affairs," or *at my Father's house* (comp. M't xx. 15; Jo. i. 11, xix. 27).

The passages in the O. T. quoted and referred to are Mal. iv. 5, 6; 1 Sam. ii. 1–10; Gen. xxii. 16–18; Lev. xii. 3, 4, 8; Ex. xiii. 2.

III.

[Comp. M't iii. 1–3, 5–12; xiv. 3, 4; iii. 13, 16, 17; i. 1–17.—M'k i. 1–5, 7, 8; vi. 17, 18; i. 9–11.—Jo. i. 6, 7, 15, 19, 23, 26, 27, 32–34.]

4–6. From Is. xl. 3–5 (Septuagint Version, from which Luke chiefly quotes). It predicts the deliverance of the Jews from the captivity in Babylon, and describes the future glory of the nation. The second Part of "the Book of the prophet Isaiah", which commences with this fortieth chapter and ends with the sixty-sixth, exhibits a very marked transition in style and subject-matter, and maintains the difference throughout. It portrays events and persons so intimately connected with the Captivity, that on any tenable theory of inspiration it could not have been written by the same person who designates himself as the contemporary of "Uzziah, Jotham, Ahaz and Hezekiah"; nor by any other than a prophet living in the times of the Captivity, to whose conception the great Deliverer, the Messiah, seems near at hand. What the prophet looked for did not take place at the return of the Jews. Neither the preparation, nor what followed, corresponded with the splendor of their description; nor have the centuries since yet brought all the blessings predicted to both Jews and Gentiles. But the deliverance began to come at last in a way which this prophet did not perfectly see, and yet saw more clearly than any who preceded him. The perfect fulfilment of what inspired men of all ages and nations have hoped and predicted, has been coming more and more surely and more and more widely, since the mission of Jesus Christ. It will come to all mankind with the universal prevalence of that kingdom of heaven's righteousness, peace and joy, which he established; ever to be increasing in glory and effecting changes for good in the world, until the glowing predictions of the greatest of all the prophetic writers shall seem to fall short of the reality.

IV — V, 16.

[Comp. M't iv. 1–12, 24; xiii. 57; vii. 28, 29; viii. 5, 14–16; iv. 18–22; viii. 2–4. — M'k i. 12, 14; vi. 1, 4; i. 21–39, 16–20, 40–45. — Jo. iv. 44. O. T. quotations from Deut. viii. 3; vi. 13; Ps. xci. 11, 12; Deut. vi. 16; Is. lxi. 1, 2.]

1. BY the Spirit: Gr. *in*, which is probably Hebraistic.

2. ATE NOTHING: in Acts xxvii. 33, Paul says, "this is the fourteenth day that you continue fasting, having taken nothing". And the historian Appian (as quoted by Doddridge) speaks of an "army which for twenty days together had neither food nor sleep" — were without regular food and rest.

18, 19. The primary application was to the prophet himself.

v. 5. MASTER (not the usual Gr. word): Germ. *vorsteher, head-man, superintendent;* used in N. T. only by Luke, v. 5; viii. 24, 45; ix. 33, 49; xvii. 13.

V, 17 — VI, 11.

[Comp. M't ix. 1–17; xii. 1–14. — M'k ii. 1–28; iii. 1–6.]

VI, 1. SECOND-FIRST: perhaps the first Sabbath of the second year of the Sabbatical year — the cycle of seven years; or, the second after the Sabbath of Unleavened Bread, and the first Sabbath of the seven full weeks before Pentecost.

VI, 12–49.

[Comp. M't v. 1; x. 2–4; iv. 24, 25; v. 2–6, 11, 12, 39–42; vii. 12; v. 44–48; vii. 1, 2; xv. 14; x. 24; vii. 3–5, 16, 18; xii. 33–35; vii. 21, 24–27. — M'k iii. 13–19, 7, 8; iv. 24. — Jo. xii. 16; xv. 20.]

12. lit., *in the prayer of God.*

13. L'k and M'k agree as to the time and place of the *appointment* of the apostles. M't does not definitely speak of, or mean, their *appointment* in x. 1, 2, but may imply it in v. 1 ("his disciples came to him").

17. DESCENDED: from the top to a level spot on the mount. In M't viii. 1, the preposition *from* denotes descending and leaving the mount altogether. Nothing thus far shows two different discourses, but one and the same. Both agree in the events that preceded and followed the discourse.

20–25. Luke omits much that Matthew records, and distributes the rest elsewhere. He also introduces here one or two remarks which Matthew reports as made on other occasions.

VII.

[Comp. M't vii. 28; viii. 5–13; xi. 2–19. — M'k 1, 2. O. T. quotations from Mal. iii. 1.]

35. FROM (not *by*): see on M't xi. 19. Wisdom was justified by *what her children did* — by their course of life — as when the tribute-collectors justified God by receiving John's baptism.

VIII.

[Comp. M't xxvii. 55; xiii. 1–11, 18–23; v. 15; x. 26; xiii. 12; xii. 46–50; viii. 18, 28–34; ix. 18–26. — M'k xv. 41; iv. 1–22, 24, 25; iii. 31–35; iv. 35–41; v. 1–43. O. T. reference, Is. vi. 10.]

28. It is a remarkable feature that the demoniacs so readily recognized Jesus, and owned him as the Son of God. Many of them were probably religious men, become insane through the excitement of the times; and there is nothing more common than deep religious sensibility and acuteness of discernment among this class of persons. There have been cases in our asylums where Christian faith has been the great instrument of restoration to sanity.

31. THE ABYSS: the *Gehenna*, or *Tartarus* in Hades, according to the belief of the times.

45. JOSTLING: the Gr. word used in the other accounts means *to press together*, to squeeze; the word used by Luke, *to push out of place, to crowd one off his feet.*

IX.

[Comp. M't x. 1, 5, 7, 10, 11, 14; xiv. 1, 2, 13–16, 20, 21; xvi. 13–28; xvii. 1–8, 14–18, 22, 23; xviii. 1, 2, 4, 5; viii. 19–22. — M'k vi. 7, 8, 10–16, 30–44; viii. 22, 27–31, 34–38; ix. 1–9, 14–40. — Jo. vi. 1–13.]

12. DESERT PLACE: the part of Bethsaïda on the N.E. shore of the lake was surrounded by a desolate region, which however in spring was covered with a carpet of green grass.

32. KEPT AWAKE: Lidd. & Sc., Mey. (vg *evigilantes*).

55. The words omitted by the principal MSS. (see V. R.) are so much in the manner of Jesus, as to suggest their having been really uttered by him, and, if not originally in the text of Luke, afterwards put in the margin, and thence, like other instances, finding their way into the text.

X.

[Comp. M't ix. 37, 38; x. 16, 9–15; xi. 21–23, 25–27; xiii. 16, 17; xix. 16; xxii. 35–39. — M'k xii. 28, 29. — Jo. xiii. 20; xi. 1, 2; xii. 1, 2. O. T. quotations from Deut. vi. 5; Lev. xix. 18.]

18. FALLEN: the perf. part., making a vision of Satan already fallen headlong, with the suddenness and velocity of a flash of lightning.

19. An instance of the metaphorical language of Jesus, worthy of notice.

22. Though Luke does not say with the others, *fully* know, the meaning is clearly that. Certainly none so full, none so worthy knowledge of God, had been communicated before Christ came; and none has since, except what may be traced directly to him.

42. CHOSE: either had chosen, and now acted accordingly; or in the act of sitting down to listen to him, rather than busy herself in household service on that occasion (as Martha was doing beyond the wish of Jesus), she chose the good part and the needful thing.

XI.

[Comp. M't vi. 9–13; vii. 7–11; ix. 32–34; xii. 38, 25–30, 43–45, 38–42; v. 15; vi. 22, 23; xxiii. 25, 26, 23, 6, 7, 27, 4, 29–31, 34–36, 13. — M'k iii. 22, 23–27; ix. 40; iv. 21.]

8. IMPORTUNITY: lit. *impudence, without sense of shame.* Cicero (Manilian Law, xvi.) has a similar *hyperbolic* use of the word — that "no one was so *immodest* as even silently to wish of the gods so great things" &c.

30. Observe L'k and Mt's different *explanation* of the sign, which was perhaps *parenthetic* by these Evangelists — L'k making it an illustration that without repentance the Jews would perish.

31. A QUEEN, &c.: figures of speech to bring into bolder relief the justice of the doom of the Jews.

XII.

[Comp. M't xvi. 6; x. 26, 33; xii. 32; x. 19, 20; vi. 25–33, 19–21; xxiv. 43–51; x. 34, 35; xvi. 2, 3; v. 25, 26. — M'k iv. 22; iii. 29; xiii. 11.]

15. In wealth, one has not the disposal of his life, as of his property — which is the point of the parable.

20. THEY DEMAND: i.e. *thy life shall be demanded of thee.*

29. Mey. and De W., Be not high-raised in your expectations.

49. WHAT CHOOSE I: Meyer and De Wette render, *And how I wish that*, &c. (So in the Wisdom of the Son of Sirach, xxiii. 14, Thou wilt wish thou wert not born!)

59. HALF-FARTHING: Gr. *lepton* (see also xxi. 2). See its value, M'k xii. 42. The application in vs 58–9, is not like that in M't v. 25, 26, but it is to the Jews as a people, and to their national punishment unless they should repent. Were the occasions different? Or was the tradition of time and occasion different, which Luke followed? Or was he sometimes obliged to follow his own judgment in localizing sayings?

XIII.

[Comp. M't xii. 11; xiii. 31–33; vii. 13, 14; xxv. 10–12; vii. 23; viii. 11, 12; xix. 30; x. 31; xxiii. 37–39. — M'k iv. 30–32; x. 31.]

1–5. That the consequences predicted came to pass, Josephus unconsciously bears testimony in his History of the War of the Jews. There is here no reference to punishment of sin in the future life; no just ground for supposing that Jesus meant a truth applicable except to the Jews as a people, or that he who predicted the violent death both of himself and of many of his followers indiscriminately regarded such a death an indication of the divine displeasure toward the sufferers. One thing, however, is true — that signal punishment overtakes crime, whether national or individual, and that of many cities and peoples the ruin is "everlasting."

12. THOU HAST BECOME: it is characteristic of Jesus to anticipate a thing to be done, as already done; and it grew out of the faith which he strove to impart to his disciples — believing that he received when and what he asked of God.

32, 33. These Pharisees may tell that wily ruler, Herod Antipas, if they choose, that Jesus purposes to devote three days more to his work in Galilee, and finish it; still, however, pursuing his journey, in no haste, not leaving Herod's jurisdiction until the third day, and so sure of not perishing out of Jerusalem, that he has no fear of violence at the hands of Herod.

XIV.

[Comp. M't xii. 10, 11; xxiii. 12; xxii. 1–10; x. 37, 38; v. 18 M'k ix. 50.]

14. RESURRECTION: Jesus uses necessarily the language of his times; but it seems certain, especially from the Gospel

of John, that there lay in his mind something different from the notion of an indefinite future resurrection, and a "general judgment" on some far-distant day. See on Jo. v. 28.

26. HATE, &c.: one of the many expressions which should make us look deeper than the surface for the real meaning — which here is the decision to sacrifice what is dearest to what we know to be right, whenever what is dearest opposes what is right.

XV.

[Comp. M't ix. 10, 11; xviii. 12–14.]

8. DRACHMA: a silver coin worth about fifteen cents.

16. CAROBS: the fruit of the carob tree — horn-shaped pods, eight or ten inches long, pulpy, sweet, and containing seeds.

The object of the parable was to exhibit the love and joy with which the heavenly Father receives back the erring and lost, and, in the conduct of the elder son, to show the Pharisees, as in a mirror, their own. It seems also natural to infer in Jesus a sympathy with such demonstrations of gladness as he describes; and it is only one of the characteristics of his teaching, here brought into view more conspicuously, that *repentance* is all that is needed for the wanderer to be re-instated in the heavenly household.

XVI.

[Comp. M't vi. 24; xi. 12, 13; v. 18, 32. — M'k x. 11, 12.]

4. JUST CAME: the force of the aorist tense.

6. BOND: the written contract. — BATH: $8\frac{7}{10}$ gallons according to Josephus; $4\frac{2}{5}$ according to Rabbinists.

7. HOMER: about 11 bushels according to J.; $5\frac{1}{2}$ according to Rabb.

9. FRIENDS: from among the poor benefited on earth.

19–31. The point of the parable is to show, that no miracle however great can reach a deep-seated unbelief, like that of the Pharisees.

XVII.

[Comp. M't xviii. 7, 6, 15; xvii. 20; xxi. 21; xxiv. 23, 26, 27, 37–39, 17, 18; x. 39; xvi. 25; xxiv. 40, 41, 28. — M'k ix. 42; xiii. 21; viii. 35. — Jo. xii. 25.]

11. WAS PURSUING: the usual route was through the country of Samaria. But Jesus began this journey, having Samaria on the right and Galilee on the left, toward the Peræa, and so down the valley of the Jordan *via* Jericho to Jerusalem.

20, 21. WITH WATCHING FOR IT: the root of the word thus translated is the verb found in vi. 7 and elsewhere. — AMONG: i.e. while you are watching for it, already has it arrived among you. Compare also v 24 below. — Or it may be, *within you:* asserting the principle that in the human heart is the seat of the kingdom of God.

37. WHERE &C.: the calamity would fall where people were ripe for it.

XVIII.

[Comp. M't xxiii. 12; xix. 13, 14; xviii. 3; xix. 16–29; xx. 17–19, 29–34. — M'k x. 13–24, 28–30, 32–34, 46–52. O. T. quotations from Ex. xx. 14, 13, 15, 16, 12; Deut. v. 16, &c.]

5. BELABOR: lit. *hit under the eye, pommel.* Meyer thinks the judge to have jocosely expressed his fear, that the widow might at last grow desperate, and come and give him a black eye. So also Vulgate. Alford renders, "lest coming forever" &c.

8. Notwithstanding all he had said, and was now saying, to assure them that God would certainly interpose, nor long delay, to deliver his chosen, would not the Son of man, on coming, find those very chosen ones in despair of his coming?

11. TO: not *by* himself apart, but talking *to* himself in prayer.

XIX.

[Comp. M't xxv. 14-30; xxi. 1-17. — M'k xi. 1-11, 15-19. — Jo. xii. 12-19. O. T. quotations, Is. lvi. 7; Jer. vii. 11.]

12-14. The parable exhibits a man of rank going to the emperor to ask for kingly authority, while a deputation of citizens follows to remonstrate against it. — MINA: one sixtieth of a talent-weight, equal to 100 drachmæ, or 15 dollars.

43. WHEN: Gr. *and* — a Hebraism.

XX.

[Comp. M't xxi. 23-27, 33-46; xxii. 15-46; xxiii. 6, 7. — M'k xi. 27-33; xii. 1-40. O. T. quotations from Ps. cxviii. 22; Deut. xxv. 5; Ex. iii. 6; Ps. cx. 1.]

18. SHALL FALL: Win. p. 342. — 47. See on M'k xii. 40.

XXI.

[Comp. M't xxiv. 1-42; xxi. 17. — M'k xii. 41-44; xiii. 1-37; xi. 19. — Jo. viii. 1, 2.]

7. THE SIGN, &c.: This concurrence of Luke with M'k as to the object of the sign, compared with M't xxiv., v., makes the coming of Christ and the close of the age one and the same thing.

12. TO BE BROUGHT: See Goodwin, p. 214, note 1. — 19. By "lives", Jesus seems not to mean the earthly alone.

21. VINDICATION: Comp. xviii. 7, 8, and verse 28 below.

XXII.

[Comp. M't xxvi., M'k xiv., Jo. xiii., Is. liii. 12.]

37. FOR, &c.: his predicted career draws to its close. Perhaps he alluded to the struggle of which he was the central object, and in which he was to fall. The disciples point to their two swords ready for the combat, and one of these was used. But how they misunderstood the Master, interpreting

him literally, when in his usual language of metaphor, and even paradox, he meant simply to indicate that the great crisis both for him and for them was now at hand. Nor by his remark that the merely *two* swords were enough, were they undeceived. Meyer interprets, "With me" (emphatic) "as well as with him of whom it was originally spoken, it is at the end."

44. AS BIG DROPS OF BLOOD: drops of sweat big and clammy, as clots of blood — like a *death*-sweat — forced out by his agony.

51. THUS FAR: some interpret, that he asked permission of those who were holding him to heal the ear.

70. YOU SAY: Meyer and De Wette interpret, I acknowledge the title; I AM the Son of God. It is questionable whether he meant either to affirm or deny, in that presence. He leaves it with his accusers, as in M't xxvi. 25, — *You* say it, not I, — and escapes the trap they set, to get him to affirm.

XXIII.

[Comp. M't xxvii., M'k xv., Jo. xviii. 28–40; xix. 1–30, 38–42. O. T. quotation from Ps. xxiii. 46.]

31. If one in whom they had detected no crime be so treated by them, how will it be with themselves, guilty and ready to be consumed as fuel dried for the fire?

38. The order of the words of the inscription in the Greek.

42, 43. This Jew, who had doubtless before heard Jesus when he was teaching, now exercised a faith in him as the Redeemer of Israel, when the chosen disciples were losing it. Jesus in his reply could use the word "Paradise" (as he did other words, such as "resurrection" and "judgment"), with a juster idea than prevailed (which was that of the abode — lit. *pleasure-ground* — of the blessed in Hades); but he expressed future happy realities. He had affirmed the continuity of life through and past death. He had assured his disciples of reunion with him and with one another. His last word of revelation is, that the believer shall, the very day he dies, join him and resume life in the abode of the blessed.

XXIV.

[Comp. M't xxviii. 1–8.—M'k xvi. 1–8, 12–14, 19, 20.—Jo. xx. 1–10, 19–25.]

31. DISAPPEARED FROM THEM: this word is used of persons disappearing, with no reference whatever to the mode of it. Xenophon (Anab. i. 4, 7) uses very nearly the same phrase in speaking of some persons embarking with their effects on board a vessel, and being no longer in sight. The latter uses ἀφανεῖς (pl.), and Luke ἄφαντος (sing.); but Robinson, and Liddell and Scott, give the same meaning, and both words belong to the same root. There is the opposite phrase, *came in sight*, used of an army marching (Anab. i. 8, 8). The authorities for leaving out the two clauses in vs 51, 52, of the Received Text, seem too slight, compared with those retaining them, and with Acts i. 2. See V. R.

It is noteworthy, that neither in Luke nor in Mark is there any mention of the interview in Galilee between Jesus and his disciples, although Mark (xiv. 28) records the saying of Jesus that he would precede them thither after his resurrection. All is described in a manner which makes a first impression that he continued in Jerusalem up to the time of his final departure.

In Matthew and in John is contained the record of the interview in Galilee; and there the history closes, without mention of any return to Jerusalem or of the Ascension—although John (xx. 17) records a remark of Jesus which seems to imply it.

To doubt the credibility of the records on account of these diversities or deficiencies is less wise, than, from this apparently different estimate by the Evangelists of the comparative value of the facts communicated, to learn a lesson of charity toward others who attach to particular facts, which seem prominent to us, a value less than we ourselves.

NOTES ON JOHN.

I.

[Comp. M't iii. 1, 3, 11. 16. — M'k i. 4, 3, 7, 8, 10. — L'k iii. 2, 4, 16, 22.]

This Proem declares that the new order of things through Jesus Christ, equally with the universe, had its origin from God, and that the new "kingdom of God" is the culmination of all previous revelations to man.

1. THE WORD: who or what is it? The first impression on most readers is, that the writer seems to mean a Person: and this interpretation has in its favor many and great names, and the almost universal consent of the Church, both of men and women, who insist on it as one of the essential truths of Christianity, and to whom the Translator has again and again deferred. But independently of the vast difficulty of adjusting such an interpretation to the teachings of the Scriptures elsewhere, and even of the Reason itself, respecting the Divine nature and works, there does not fail to occur to every one, who allows himself to reflect on the subject, a suggestion whether "the Word" may not be, and is not really, here *personified?*

The first step towards a solution of the question is to go to the Scriptures of the Old Testament, with which we know the Evangelist to have been familiar; for there is no writer, however original, whose thought and expression are not greatly modified by the literature with which he is conversant, that has come down from past ages. We find there, in the eighth chapter of the Book of Proverbs, a passage in which "WIS-

DOM" is presented very much as John speaks of "the Word": — "Jehovah possessed me IN THE BEGINNING of his way, before his works of old. . . . I WAS BY HIM as a master-builder (or, foster-child), and I was DAILY HIS DELIGHT, REJOICING ALWAYS BEFORE HIM". So very striking is the resemblance, that many, interpreting "the Word" as a person, insist that the same Being is here described under the appellation of WISDOM. But Professor Tholuck, quoting "the view to which Lücke assents, which is now most commonly entertained, and is in his own judgment the true one," considers it "merely *a personification*". Any other treatment detaches it arbitrarily from its connection.

There is the same *personification* in Ecclesiasticus (the Wisdom of the Son of Sirach), and in the Wisdom of Solomon, with both of which we may presume John to have been acquainted: "Wisdom shall glory in the midst of her people, in the congregation of the Most High shall she open her mouth, — 'He created me FROM THE BEGINNING, before the world, and I shall never fail. In the holy tabernacle I SERVED BEFORE HIM. . . . I am the mother of fair love and fear and knowledge and holy hope. Come unto me all ye that be desirous of me, and fill yourselves with my fruits. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty'" (Ecclesiasticus, xxiv. 1–22). "Wisdom, which is the worker of all things, taught me; for in her is a spirit intelligent, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, unhindered, ready to do good, loving mankind, steadfast, sure, free from anxiety, all-powerful, all-observing, and penetrating through all intelligent, pure and most subtile spirits. . . . For she is breath of the power of God, and pure efflux of the glory of the Almighty: therefore can nothing defiled light upon her. For she is a reflection of eternal light, and spotless mirror of the energy of God, and image of his goodness. And being one, she can do all things, and abiding in herself makes them all new, and from generation to generation entering into holy souls prepares friends

of God and prophets. For she is more comely than the sun, and above the constellations: compared with light, she is superior" (Wisdom of Solomon, vii. 22–29).

It is indeed the opinion of Lücke and Tholuck that, "while in the Book of Proverbs and Book of Ecclesiasticus there is merely a personification, this personification in the Wisdom of Solomon passes over into a dogmatic hypostatizing." But really in the latter the personification is only bolder, and the ideal object in its various features is only put in greater bas-relief. To interpret it as *person*, is to detach it arbitrarily, just as in Proverbs. For, — to say nothing of particular clauses in it which are inconsistent with the notion of *person*, — we read in the previous context, "I prayed and understanding was given me; I called and the spirit of Wisdom came to me": and, in continuation from verse 29, the writer proceeds, "Wisdom reacheth from one end to another. . . . I loved her and desired to make her my spouse, and I was a lover of her beauty. After I have come into my house I will repose myself with her; for to live with her has no sorrow, but mirth and joy". Surely all this is metaphor, personification, the language of poetry; and the use of metaphor and personification among men of all nations makes these passages as intelligible as they are beautiful.

Not only the literature of past ages, but the thought and speech of the men of his own times, influences more or less every great thinker and writer. In the age of John there flourished at Alexandria in Egypt, Philo a Jew, an old man by the time John had reached middle life; a man distinguished for his eloquence, his attainments in the Platonic philosophy, his knowledge of affairs, and so much confided in by his countrymen as to be sent, some ten years after the death of Christ, on an embassy to Rome in their behalf; whose writings were also read in all the great cities and have survived to our day. In these writings there are speculations in which his use of THE WORD is so similar to John's, as to arrest the attention of every reader who compares them. It has been difficult for many not to feel that Philo conceived

of THE WORD as a distinct nature or Person. But one of the most learned scholars of modern times, and historian of the Church, Dr. Mosheim (note to Cudworth's Intellectual System, ii. 231), has said, "He who should assert Philo's 'Word' to be a person, or self-existent nature, would act as wisely as if he were to call the architect's cogitation upon the forthcoming city a distinct nature or individual person. On the contrary, the divine Word is nothing but the wisdom and reason itself of the Supreme Being, which Philo has clothed in the dress and garb of a person. Should any fail to be convinced by this, I would simply ask them to pay some attention to Philo's style, and to mark its redundance in figures and bold metaphors. A writer who departs so far from common usage of speech, as to say that God consorted with his own science, and from it as from a wife generated his only son, namely this world, can occasion us no surprise when he speaks of divine wisdom as of a certain divine person".

This view of Philo's *Logos* is maintained also by Dorner ("Person of Christ," vol. i. 24–31) — "which," says he, "is partly identical with the world, and therefore not personal, and partly identical with God and only in him personal. There is nothing to necessitate our taking the Philonian Logos hypostatically; all usually advanced for it is, when narrowly looked at, against it. Philo's distinctions of God in himself, the Ideal World, and the Actual, sink back again together."

There is one consideration further — that John's thought and mode of expression were influenced above all by those of the Master, whom he followed. Now one of the characteristics of the speech of Jesus is, that it is full of metaphor and other figures; and such remarks as "Wisdom received justification from her children" (M't xi. 19); "The word which I spoke, that will judge him in the last day" (Jo. xii. 48); "Jerusalem, Jerusalem! the slayer of the prophets" (M't xxiii. 37); — not to instance "the Comforter" (Helper) which he defines to be "the Spirit of Truth"; — will readily occur as instances of *personification*. In earnest appeal and statement, and sometimes in his calmest moods, he rises naturally to the

employment of highly figurative language, and is the most at home in it.

With such examples, therefore, before the Evangelist, and such influences exerted on him both by writings that were daily in his hands, and especially by his great Teacher and Master; with no conclusive evidence that there had come to prevail among the Jews, through the Alexandrine New Platonism of which Philo was an eminent representative, any thing like the conception of "the Word" as person; with a mind by nature as well as by culture meditative and poetic, it is legitimate to interpret him in his Proem as employing *personification* — a mode of speech reaching the hearts and minds of men more effectually through their imagination, and in this particular instance conveying truths the most profound, and adapted to mould the soul into the image of the divine. In the use of it he rises above the examples in the sacred and in the apocryphal writings before him, because he has so much higher themes to present; and we feel at once how vastly inferior, both in thought and expression, was Philo the eminent philosopher and man of culture, to John the disciple and apostle of Jesus Christ.

IN THE BEGINNING: i.e. of things — a phrase similar to the examples already quoted, and, like them, referring to the opening of the Book of Genesis. — WAS THE WORD: the Word as personification of *the creative power* of God; of "the invisible things of Him" which "became clearly seen, being understood by the things that are made, even his eternal power and godhead" (Rom. i. 20). The "eternal power and godhead" expressed themselves as through the Word or Utterance of God. — AND THE WORD WAS WITH GOD: the same sort of personification previously quoted from Proverbs and other writings. — AND GOD WAS THE WORD: the Evangelist, having used a poetic figure of speech, explains — it may be simply to make his meaning clear and definite; possibly it may be with reference to Platonic or Gnostic speculations, beginning to be current in his day with a few. Rev.

Dr. Hedge (Chr. Ex. Jan., 1852), and other scholars have considered this phrase, "and God was the Word", a fair alternative rendering. It certainly heightens the significance and majesty of the declaration of the verse.

It has been asked by Dean Alford and others, "Had John intended to say, God was the Word, what meaning could his assertion possibly have conveyed"? And they answer, "None other than a contradiction to his last assertion, by which he had distinguished God from the Word". The reader who will stop to consider no more than what has just before been said in connection with that assertion, will readily see that none but a distinction in thought for the sake of vivid representation has been made. Moreover, "God was the Word" in this expression of Himself through the creation — with no articulate speech indeed, no audible language, except as God was the Voice which the works themselves still echo.

There is no article in Greek before "God" in this clause; and Winer (p. 122) says, "it could not have been omitted in such a connection if the writer had intended to designate "the Word" as "the God" *with* whom he twice said it was. While the word "God" is often used in Greek without the article (as in verse 18), it is taken in this clause, by all who interpret the Word as a Person, in the sense of *Deity*, so as to accord with their view of the other clauses as affirming an eternal hypostatic distinction in the godhead between the Father and the Word (the Son). This rendering, *Deity*, sustains also the construction of "the Word" as *predicate*. It declares that Deity was the Word in respect to the utterance and working of God in the origin of things — a great truth, and not unintelligible to the Reason, like the other hypothesis.

But in maintaining the *personification* of "the Word", it makes no difference at all whether "the Word" or "God" be made the predicate; whether the emphatic stress be on "God", or "was", or "the Word". If one reads, AND THE WORD WAS GOD, then it is to be said that by "the Word" thus personified the Evangelist meant GOD, and no other power, or hypostasis, or distinction. It was God himself. So

far as verbal authority may be required for making "God" the predicate, Jo. iv. 24 may be quoted, as it is by Alford. For making "the Word" the predicate, Heb. xii. 29 is sufficient.

2. THIS WAS, &c.: a reiteration, characteristic of the Evangelist (comp. verse 20), of what he had just before said, to denote with emphasis that it was the same creative Power in the beginning as now, and now as in the beginning; the same Word uttered in the Genesis of things as recorded by Moses, and since in the new Creation through Jesus Christ.

3. AROSE INTO BEING: the same word so often translated "became", "came to be", and "came to pass" — the root of the word *genesis*.

4. It has the LIFE-giving power by which man became a living soul and still subsists in God; and the life-imparting power was also to man the LIGHT-imparting power — the Evangelist not meaning what indeed is a great truth, that the moral life of men is also their clearest medium of light; that he, who loves God best, knows him best; but that the same Source whence flows life also supplies the light, and that by the Spirit and Word of God in men came also their knowledge of Him.

5. But men not choosing to retain Him in their knowledge, their foolish heart being darkened (Rom. i. 21), the light SHINES ON (pres. tense expressive of continued action), seeking to penetrate the darkness, but THE DARKENED MIND was not receptive of it, and ADMITTED IT NOT.

6–8. In the course of the ages came one not himself the Light, but the harbinger of it as it was to shine in Jesus Christ.

9–13. IT WAS, &c.: possibly the sense of v. 9 is, *The true Light*, &c., *continued coming into the world*. For the imperf. of *to be*, with pres. partic., often denotes continued action (W. p. 348). It cannot mean *was coming* in the sense of *was to come*. It came to its own peculiar home (neut. pl. as in xix. 27) — to Judea and Jerusalem and particularly the Temple, the House of God; it came through the fathers and the prophets to its own peculiar people (masc. pl. often occurring

in the sense of one's own friends), but its chosen people Israel generally received it not, and only a remnant believed in its divine reality and became entitled to be called sons of God, born not of distinguished race (lit. *bloods*, as, for example, of Hebrew, Greek or Roman blood) nor of fleshly will, nor of will expressed through human adoption, but of God.

But the rendering "It was", &c., better agrees with usage (comp. in Gr. "it was" [i.e., "the tomb" just before mentioned], Jo. xi. 38: "coming" would thus be an attributive to "man": so Mey. and Win., and see M't iii. 7, 16). Mey.'s rendering "*Was present* the light", &c., — which makes the verse refer to John's declaration in v. 26, and vs. 10–13 to Christ's ministry and its results, — lacks support from usage. And so most probably the verse declares, that *it was the genuine light, which gives light to every human being as he comes into the world.* Comp. also M't vi. 23, L'k xi. 36.

14. At last the Word became audible, visible, palpable in the flesh, in Jesus the Christ, the One anointed by God to be his creative Power in the souls of men, making them new creatures (2 Cor. v. 17).— FROM &c.: same prep. as in v 6, "implying a going forth from the presence of any one" (Rob. Lex.). Jesus thus comes forth from the Father's presence, his face glowing with grace and truth more brightly than that of Moses — nor hidden by a vail (Comp. Exod. xxxiv. 29–35).

> "The spacious earth and spreading flood
> Proclaim the wise and powerful God;
> And Thy rich glory from afar
> Sparkles in every rolling star:
> But in his looks a glory stands,
> The noblest labor of Thy hands."

In v. 3, Winer thinks "*through* of *mediate* agency is justified"; in v. 14, "we beheld", &c., "probably *not parenthetic*".

15. MY SUPERIOR: lit. *my first* (comp. M'k x. 44; xii. 28).

16. GRACE SUCCEEDING GRACE: the prep. translated "for" in the C. V. (lit. *instead of*) is used both by the earlier and later Greek writers to denote *succession;* as "griefs for griefs", i.e. *griefs succeeding griefs*, some passing away and others

coming. The phrase in John denotes *supplies of grace according to need.*

18. DECLARED: lit. *led forth* (to view), *interpreted* (the verb is the root of "exegesis").

21. THE PROPHET: perhaps referring to Deut. xviii. 15, as they understood it.

29. THE LAMB: the Baptist, having already quoted from Isaiah (xl. 3) to describe his own office as herald of the Messiah, most probably here refers to the same book of prophecy (liii. 7–12) in giving the appellation of "Lamb" to Jesus:—

> As a lamb that is led to the slaughter,
> And as a sheep before her shearers is dumb,
> So he opened not his mouth.
> But when he has made his life an offering for sin,
> He shall see offspring, he shall prolong his days,
> And the pleasure of Jehovah shall prosper in his hand.
> By his knowledge shall my righteous servant absolve many,
> And he shall bear their iniquities.

Experience and observation had shown the prophet that deliverers must also be sufferers, and that no nation ever comes out absolved from its guilt and its iniquities except through some, themselves guiltless, who shall have borne them by sustaining grief, or pain, or death itself on account of them. He had proof of it before him in the great line of the prophets, men giving up their lives unresistingly, uncomplainingly. He may have seen it in the tragic sufferings of Jeremiah, which are here portrayed so exactly, that Baron Bunsen has with reason suggested that Jeremiah sat for this picture of the coming Deliverer.

The Baptist also, of greater insight than all the prophets who preceded him, sees this same career of suffering before the Messiah; and with touching pathos, not without allusion also to the limitation of the influence of other prophets who had died for the Jewish people, proclaims the world-wide influence of this "Lamb of God".

31. DID NOT KNOW HIM: i.e. to be the Messiah. It was in part the object of his baptism to bring out, and bear personal

testimony to the Messiah, who proved to be Jesus. Although from this Evangelist one receives the impression that it was the Baptist who had the vision of the descending Spirit, and, from Matthew and Mark, Jesus, each account is credible.

51. Will see with the mind's eye. The vision of parted skies and alighting angels expressed the fact of the heavenly ministries to Jesus. At his first presentation to us in this Gospel, he speaks in the language of poet and prophet.

II.

[Comp. M't xxi. 12, 13, xxvi. 61; M'k xi. 15–17; L'k xix. 45, 46.]

4. WHAT, &c.: So Bap. vers. (quarto), and so Erasmus. Lit., *What to me and thee?* Comp. M't xxvii. 19; viii. 29. It is not the language of incivility, but of deprecation. See also Jo. xix. 26. — MY HOUR: his final hour of suffering. So in Jo. vii. 30; viii. 20; xii. 23, 27; xiii. 1; xvii. 1. His mother's request was virtually that he at once enter on his public career, and seemed like pushing him to the cross, on which from the first he saw he was to hang. But she knew he would do as she wished (see v. 5).

6. AMPHORÆ: the Attic *amphora* held nine gallons; the Roman, two thirds of this. Verse 10, admits of no milder translation, nor does the speaker seem entirely sober.

17. WILL CONSUME (or, consumes): see Various Readings. A purification of the temple attended with the same transactions is put by the other Evangelists at the close of Christ's ministry. It may have occurred twice.

25. KNEW &c.: had a perfect knowledge of human nature.

III.

1–12. FROM ABOVE: *i.e. from heaven* — so Rob., Mey., De W. So certainly in v 31, and xix. 11, nor will it bear the sense of *again* elsewhere in John; or even in Gal. iv. 9, where it is used as in L'k i. 2.

Jesus addresses himself at once to the spiritual needs of Nicodemus, who had come to him with the views, common

to his countrymen, of an earthly kingdom of God. He explains, in his own metaphorical manner, that only with development of the spiritual in man by influence from above could any one perceive the kingdom of God. Nicodemus thereupon asking a question, apparently from no disposition to cavil, but to draw out the Teacher's idea more fully, Jesus in reply emphasizing the words, "*and of the Spirit*", teaches him that something more was necessary than a baptism such as the proselytes to Judaism received, or as Nicodemus might have received at the hands of John the Baptist; there must be in him a birth of soul by the Spirit from above. For that which is of fleshly origin is of fleshly nature, and that which is of spiritual origin is of spiritual nature — the former apprehending things according to the senses, taking the earthly views of things, and influenced by earthly considerations; the latter taking spiritual views of things, and influenced by spiritual considerations. The change moreover from the earthly to the spiritual is often as sudden and mysterious to one's self as the change in the course of the wind.

Nicodemus continuing to wonder, Jesus seeks to awaken in him some feeling of inconsistency, that having the reputation of being preëminently "*the* teacher of Israel" he should profess to be ignorant of the first elements in spiritual things; that while well acquainted with the phrase *born again* applied to the proselyte, he should not know a higher significance in being *born from above*. He had therefore simply to add, that he was speaking from personal observation and knowledge, and his inquirer chose not to accept what he had to say on the subject. Under these circumstances, it was useless to go into the deeper matters of the heavenly kingdom.

13. These more recondite things, hidden from men wise and sagacious (M't xi. 25), Jesus professed himself to be the only one sent to reveal. The terms in which this fact is stated, — "ascending into heaven", "descending out of heaven", — Tholuck concedes cannot be taken literally, nor the phrase, "who *is* in heaven", be resolved into who *was* in heaven; while "heaven designates the sphere of that abso-

lute knowledge which proceeds from unity with God" — "the figurative style predominating far more in the discourses of our Lord than is acknowledged by most."

"Born again" has also been explained from the Jewish saying in respect to a proselyte on receiving baptism, that "he is like a child new-born" — a *baptismal* regeneration. While spiritual regeneration is abundantly taught elsewhere, Jesus here teaches the necessity of a *public* confession of one's faith through baptism — a new birth into the Christian household of faith, like that of the Gentile into the household of Israel. (Rev. Dr. A. P. Peabody, Rel. Mag., Feb., 1870.)

The subsequent incidents recorded of Nicodemus (vii. 50, 51, xix. 39–42) show the effect of this conversation on his mind and heart.

14. The comparison unmistakably presents the moral and spiritual influences proceeding from the Son of man, to bless and to save.

16–21. These verses are considered by Neander and Tholuck the remarks not of Jesus, but of the Evangelist.

19. THIS IS THE JUDGMENT: not the cause of it, but the judgment itself.

22. AENON: lit., *fountains*. Dr. Barclay ("City of the Great King") has by far the best account of this locality.

31–36. Supposed by Tholuck and others to be not a part of the discourse of the Baptist, but remarks of the Evangelist.

31. Literally, He who is of the earth, of the earth is.

32. HIS TESTIMONY: comp. verse 11.

34. NOT BY MEASURE &c.: a general declaration in respect to the Divine procedure. "God gives not moderately" (W. p. 424).

IV.

[Comp. M't xiii. 57; viii. 5–7, 13. — M'k vi. 4. — L'k iv. 24; vii. 1–4, 10.]

5. SYCHAR: probably not the ancient "Shechem", or "Sychem", but the modern Aschar, a small village not far north of the well. Shechem (the modern Nablous) is two

miles off, and abounds in fountains of delicious water — which the woman would hardly leave for the far off and deep well of Jacob, carrying the water on her head in the hot sun. It may however be said to be near the well, as Bethany is said to be near Jerusalem. There is no mention in the O. T., that Jacob "gave to Joseph" this tract of land (Josh. xxiv. 32).

5. ACCORDINGLY: i.e. fatigued as he was.

35. IT &c.: a verse of six feet, the first *anapæst*, the rest *iambic*.

39. Though living thus irregularly, she was a woman of influence, quick-witted, intelligent, and susceptible of good.

44. By quoting here this saying, John seems to imply that Jesus avoided Nazareth — expressly named "his father-land" M't xiii. 54, 57, M'k vi. 1, 4; and in L'k iv. 23, it is so called in distinction from Kapharnaum, which was also in Galilee. Meyer interprets, that Jesus goes back to Galilee with a reputation acquired abroad, and so will be better received.

V.

1. A FEAST: see Various Readings. In the "Fünfte Lieferung" of Tischendorf published recently, he has *the article*, as in his "Synopsis." The ancient MS authority is about equally balanced. The *patristic* authority is greater for the *omission* of the article. If the article be the genuine reading, it was the feast of the Passover; if without the article, it was probably the feast of Purim, a festival at which kindness was particularly shown to the poor, and therefore likely to attract Jesus. Even with article, Td-syn ("*Conspectus*", § 28) thinks it *Purim*. Independently of the greater patristic authority, the greatest objection to its being the Passover is, that it makes John omit full a year and a half of the ministry of Christ, without any record of his sayings or doings. As to the bearing on the duration of the ministry of Jesus, see on vi. 4.

2. BETHZATHA: Dr. Barclay's opinion is the most satisfactory — that a pool of mineral water once existed, but is now filled up with the vast heaps of rubbish, in that locality. The

water's *intermittency* may have been caused, like that of the modern "Fount of the Virgin," by a natural syphon; the water flowing in rapidly, when it reached the bend of the syphon, until it was nearly exhausted, while the temporary agitation was attributed, according to the belief of the times, to angelic agency.

18. HIS OWN FATHER: it will be observed that Jesus simply said, "My Father"; nor is the whole sentence improper for any one to utter in a filial spirit.

But a more important question arises, — What did they mean by saying that he made himself "equal to God" (*ἴσον τῷ Θεῷ*)? This expression, or its equivalent, both in and out of the Scriptures, is always used in a bad sense. It occurs in Gen. iii. 5, "Ye shall be like God" (translated *ἰσοθείαν* by Chrysostom); Is. xiv. 14, "I will be like the Most High"; Dan. xi. 36, "He shall exalt himself above every god"; 2 Macc. ix. 12, "One who is mortal should not proudly meditate to be like God" (Septuagint *ἰσόθεα*); 2 Thess. ii. 4, "who opposeth and exalteth himself above all that is called God or is worshipped, so that he sitteth in the temple of God, showing himself that he is God" (spoken of Antichrist in the person of the Jewish high-priest and representative of the hierarchy). Among several instances from the classics Wetstein quotes, "Let no one of speech-endowed creatures ever seek to be also a god" (Anthologiæ II. 48, 2). Philo also (Alleg. I. 15, Vol. 1, p. 148, Mangey's ed; also Vol. 1, p. 64, Bohn's) has the following, — "Selfish and godless is the mind thinking to be equal to God" (*ἴσος Θεῷ*).

Clearly then the phrase was used to denote extreme presumption and impiety, inordinate ambition, selfish cupidity. Clearly also the Jews, using language found in that sense in their Scriptures, and current in the same sense in their own day both among themselves and the Gentiles, could have meant no other than that, in their charge against Christ (and to Jo. v. 18 may be added x. 33, Philipp. ii. 6). To no other sense is pertinent the reply of Christ, that he did and could do only what he had authority for in his Father's example

and direction, who would show him even greater works than that which had occasioned their opposition. But even taking the charge according to the face of it, — when we know that the Jews so often falsely accused him, it would certainly be natural to suspect a like falsehood in the present instance, and lack of discrimination in those who make such a charge a support of doctrine.

21. The occasion and drift of the conversation might lead to the conclusion, that the "greater works" were of the same general nature with that which he had just performed. And as he subsequently raised Lazarus from the dead, and it produced the effect here described, he might seem to have spoken from the consciousness of such a power being given to him, and from a feeling of certainty that a time would come for its exercise.

But it is questionable whether he ever made the distinction of greater and less in his wonderful works, such as raising Lazarus and curing this man's infirmity; or spoke of them as such in reference to the impression made on the minds of beholders. He also said to his disciples (xiv. 12), "He who believes on me, the works which I do he also shall do, and greater than these shall he do" — a declaration true only of the spiritual results proceeding from their labors in his cause. And Paul said to his countrymen (Acts xiii. 40, 41), "Beware lest that come upon you which is spoken of in the prophets, — Behold, ye despisers, and wonder, and perish: for I work a work in your days, which you will in no wise believe though a man declare it to you" — a work by which the Apostle of course meant the conversion of men. In accordance with this the declaration, in verse 21, seems most proper to be interpreted.

22. JUDGMENT: this word, and its root *to judge*, has different meanings in the N. T. as in common discourse. Applied to Jesus it may mean (1) to execute civil judgment — which the Jews supposed to be one of the prerogatives of the Messiah: as, "Who appointed me judge over you" (L'k xii. 14)? "Had none condemned thee? Neither do I" (Jo. viii. 10, 11).

(2) It means to pass immediate sentence upon men: as, I came not to judge the world, but to save the world (xii. 47, comp. with iii. 17). It was not the direct object of his mission to judge the world. He came rather to avert the penalty of transgression by inducing men to repent.

(3) It means to be an occasion of moral consequences for good or evil, as men are believing or disbelieving: "For judgment I came into this world that those not seeing may see, and those seeing should become blind" (ix. 39); "Behold, this one is set for a falling and rising up of many in Israel" (L'k ii. 34).

(4) There is also the judgment implied in verse 21. The restriction of making alive whom he wishes (or, pleases), is not arbitrary, but an exercise of power toward men according to their receptiveness of himself as sent from God, and therefore founded in just moral distinctions.

(5) It means the judgment of men by the principles proclaimed through Jesus Christ, first as immediately testing their characters, or obliging men to judge themselves (iii. 18–21); but more especially, in the second place, it means the final retribution: as, v 28; also "He who rejects me and receives not my words, has one that judges him—*the word which I spoke, that* will judge him in the last day. Because . . . the Father has himself given me a command what to say" (xii. 48). Not except through the Son, i.e. according to the word declared by him, would the Father judge.

(6) As a part also of the "judgment committed to the Son" was his power to remove physical disabilities, whether as consequences of a man's own act or not: as in the instance of the infirm man, to whom he said, "Sin no more that nothing worse befal thee"; and of the man blind from birth (ix), whose blindness came from no sin of his own or of his parents. To Jesus was also committed the authority to remove the moral penalty of transgression where it had been experienced in the heavy burden on the conscience—as when he again and again said, "Thy sins are forgiven thee".

To these last two divisions belongs the explanation of

verse 22. Coming in this character as ambassador from God, sent as representative of the Divine Will both to do and to teach, all are to receive and honor the Son as they honor the Father. Not to honor the Son in this capacity in which he was sent, is not to honor the Father.

Obviously there is no discrepancy between passages falling under (2), and those falling under (5) and (6). An apparent but not real inconsistency is explained in note on viii. 15, 16.

24. HAS ETERNAL LIFE: this and the last clause of the verse denotes a present state, not simply one in prospect (comp. 1 Jo. iii. 14, and Paul's habitual conception of the same life). — COMES NOT INTO JUDGMENT: is not obnoxious to it, is exempt from condemnation.

25. THE DEAD: those in sin and under its penalty.

26. LIFE IN HIMSELF: life-imparting power. — BECAUSE HE IS SON OF MAN: and will therefore execute judgment humanely.

28. WONDER NOT AT THIS, THAT, &c.: τοῦτο ("this") before ὅτι (translated in the C. V. often "that", often "because") gives special prominence to the clause thus introduced (comp. Winer p. 161, and Robinson's Lex.).

It is justly remarked by Tholuck, that "the eschatology is presented by our Redeemer himself more after the Jewish mode of contemplating it (Luke xvi), and *the general idea of future retribution* is expressed *under various images*"; and, he adds, "the deciding principle is not faith" (according to the common notion of it) "as might be anticipated, but works, in the same way however as in M't xxv. 35–46."

In respect to presenting doctrine after the Jewish mode of contemplating it, while a deeper truth was in his own mind which he sought to communicate, the conversation between him and Martha (xi. 23–27) illustrates the fact and vindicates this conception of his mode of teaching. "Says Jesus to Martha, Thy brother will arise. Says Martha to him, I know that he will arise in the resurrection on the last day. Said Jesus to her, I am the resurrection and the life: he who believes on me, even though he should die, will live; and every

one who lives and believes on me would never die. Believest thou this? She says to him, Yes, Master, I have believed and still believe that thou art the Christ, the Son of God, who was coming into the world." Here the sister of the dead Lazarus naturally supposes that he means the doctrine, generally believed at that time among Jews, of "resurrection at the last day"; which, she tells him, she knew well enough already. Thereupon Jesus utters the great truth that to the believer there is no *death*, but a continuous life, a vital power of rising up out of the death of the body. And when he asked Martha whether she believed this, she could not say that she believed, for it was too profound a truth for her immediate apprehension. She could only reply that she had faith in *him*, and therefore she knew that what he said must be true.

Though neither Martha nor the apostles at first apprehended the truth, the Master planted its germ in their minds, to burst the old Jewish incasement, if not in them before they should pass away, at least in disciples who should come after them. Nor is it to be doubted that to such unfolding of truth and correction of old errors he alluded when he remarked, "I have many things to say, but you cannot bear them now"; "the Spirit will guide you in the whole truth."

In verse 28th, therefore, he sets forth *the general idea of future retribution* to all men according to the deeds done in the body. His voice, in the principles he proclaimed, should reach the ears of all men, both living and dead, and they should confess it to be God speaking and judging by him.

30. In this verse he disclaims any wish or power to act, except in subordination to the Divine will.

36. The works of Christ are here presented by himself as evidence of his Divine mission; but it is in their aspect of good-will, no less than of power, that they prove it. Nor even thus are they the only or the highest evidence. His teaching and character and spirit are themselves the highest evidence to a spiritual mind.

37–40. No true perception or sense of God had they as He

manifested himself to holy men of old; no correct apprehension of the meaning and intent of their Scriptures: and they showed this by their unwillingness to come to Jesus as the Christ.

45. ONE THAT ACCUSES YOU, MOSES: mark this style of Jesus in making one accuse and judge, not personally, but by the word he has spoken, or by the act he has performed. And compare this, also M't xii. 41, 42, with verse 28th of this chapter.

VI.

[Comp. M't xiv. 14–36. — M'k vi. 32–56. — L'k ix. 10–17.]

4. THE PASSOVER WAS NEAR: Dr. Carpenter (Harmony of the Four Gospels), after Dr. Bentley and Dr. Priestley, by considering this chapter chronologically out of order, and placing it after xi. 54, makes the ministry of Christ to last only one year and a half. This also he quotes as the prevalent opinion among the Fathers during the first three centuries. But the transposition of the chapter, or spuriousness of verse 4th, which it requires, seems harsh and unwarrantable. Macknight, Scaliger, Sir Isaac Newton, Stillingfleet, and others, maintain *five* passovers, and a ministry of four years and a half. But assuming that the 5th, 6th and 7th chapters are in chronological order, then if the feast, mentioned in v. 1, was the Passover, the ministry of Christ contained four passovers and lasted three years and a half (Le Clerc, Archbishop Newcome, Td apparently in 8th edition, and others). If however that feast was not a Passover, there were then three passovers, and a ministry of two years and a half (Bengel, Townsend, Dr. Lardner, Professor Norton, Tregelles, Meyer, Alford and others).

There is in the record no trace that Jesus attended the Passover mentioned in verse 4th — unless with Dr. Carpenter we transpose the chapter, and make verse 4th parenthetic, as simply fixing the time when the five thousand were fed — with altogether too short a time for the numerous events between

that and the celebration of "the Passover" which "was nigh", and at which Jesus was put to death. Had Jesus gone up so soon as a month after the Jews became so exasperated with him, it would have brought his life to a close before he had completed his work.

26–31. Jesus shows these men that he well knew their motives. They were not at that time seeking him, nor had they attempted to make him king, because they saw in his works any "*signs*" *of his divine mission*, but because they were after the loaves and fishes, the temporal favors, which they thought he would distribute. And now with apparent docility they ask what he wants to have them do, to work the works he alludes to. But when he answered that to believe on himself was their duty, on the ground implied, in the nature of his mission, that it was their duty to receive the message which God sent by him, and that to do the will of God which he was sent to teach was the true expression of faith in him, they showed at once their destitution of faith, their disposition to make him subservient to themselves rather than themselves obedient to him (comp. also v 36). They must have what they call a *sign* before they can believe him; and they ask him to set an example of work himself, by performing the desired sign. For they do not discern in the feeding of the five thousand a work more significant than the one they ask. Let him give them "bread out of heaven", a conspicuous sign out of the sky, such as was granted to their fathers under Moses.

32–35. Taking the word from their lips, he gives it a deeper sense in the manner so characteristic of him, at the same time seeking to turn their minds from the earthly direction in which they were set. "Not Moses", said he, "has given you THE bread out of heaven". The mission and teaching of Moses, great as they were, did not extend to that, but fell far short of the needs of mankind. Their reply, "Always give us this bread" — understanding it as something like although superior to the manna — shows clearly enough that they did not yet apprehend his meaning. Rising therefore to the height

of his great truth, he explicitly declared, "*I* am the bread of life." What he says in subsequent verses, *I have come down out of heaven*, it is unwarrantable to interpret as meaning that he personally and consciously descended out of a pre-existent state in heaven. He spoke metaphorically, with the image of the "manna" before his mind: or, better still, he spoke with the truth present to his view which was afterwards expressed by James (i. 17), "*Every good and every perfect gift is from above*, COMING DOWN FROM *the Father of the lights*" (comp. also verse 50). JESUS is the bread of life, — HE HIMSELF, his person, spirit, teaching, works, — all that is contained within his personality.

37. ALL: neut. gender, and meaning one integral whole. — THAT THE FATHER GIVES TO ME: comp. v 44, EXCEPT THE FATHER DRAW HIM; and v 65, EXCEPT IT HAVE BEEN GIVEN HIM OF THE FATHER. The explanation is found in v 45, immediately following the clause from v 44, in the words, "They SHALL ALL BE TAUGHT BY GOD." Accordingly Jesus adds, "Every one who has heard and learned" — i.e. who has not only heard but as docile pupil learned — "from the Father comes to me". This act of learning, nay, the patient hearing from which learning comes, has a moral quality, and therefore the giving and the drawing rest on just moral distinctions: although he who is drawn would never think that he had deserved it, nor ascribe it to any cause but the grace of God. Comp. M't xi. 25–30 (so remarkably similar to these and other utterances in John), where moral grounds for the divine procedure are discernible in the moral attitude of the two classes there described, and he who listens thoughtfully cannot but feel his own moral nature respond to the acknowledgment from the lips of the Master.

There is a point of view worthy to be considered in another declaration by Jesus (xii. 32), "I if I be lifted up from the earth will draw all to myself" — draw as a more effective teacher speaking from the Cross, draw by his own moral excellence and his unbounded love toward men, draw by his new disclosures of the Father to all who are "feeling after

God if haply they may find Him". He will cause to spring up in the life that "holiness" which, in the just and beautiful language of President Edwards, "is the love of divine things for the beauty and sweetness of their moral excellency" — and this must be the essential thing for which he desired or sought to have men come to him. The point of Jesus, however, was not to teach a doctrine, so much as to recognize the Father as Giver of all good, and to express his satisfaction with whom the Father shall thus give to him, reject him though the Jews might, and influence many of those hearing him to do the same. In affirming that he never would cast out any one thus coming to him, he may have implied a rebuke of the harsh practice of excommunication from the Jewish synagogues, and perhaps from the very one in which he was speaking (comp. ix. 34, vii. 13, &c.).

39, 40 (also 44, 54). Comp. on v. 28. — "Will", in v 38, seems general; in v 39, specific, directed to one object.

41. THE JEWS: an appellation almost universally in John denoting the leading classes.

46. EXCEPT HE WHO IS FROM GOD: comp. i. 18, M't xi. 27. Obviously in the sense of full and perfect insight is the declaration to be understood. Its absolute truth, which we feel on every comparison of Jesus with others, whether before or since his time, is after all the great seal of his divine mission, and the ground of his most effective appeal to our reason.

49, 50. DIE: used in the first case in the sense of temporal death; and in the second in the deeper spiritual sense, as in xi. 25, 26. Comp. also v 58.

50–57. Compare the words of Wisdom quoted on i. 1, "They that eat me" &c.; also iv. 34. The words "flesh and blood", agreeably to a well known usage of the Jews and to modern usage, mean *man* (Gal. i. 16, "I conferred not with flesh and blood"). Compare, also, the words of Paul in Philipp. ii. 5–8, "Christ Jesus, becoming like common men, and in mode of life found as a common man"; and again in 1 Tim. ii. 5, "the man Christ Jesus." Comp. particularly 1 John iv. 3, "Jesus Christ come in the flesh". This one

therefore they must take, and incorporate in themselves. If he gives any emphasis to his "blood", it is illustrated by the fact that the best life of a people is fed by the blood of those who have given themselves in sacrifice for it.

59. Says Capt. Wilson, of the party of Royal Engineers in the holy land ("Narrative", &c., p. 269), speaking of some of the ruins at Tel Hum, "If Tel Hum be Capernaum, this is without a doubt the synagogue built by the Roman centurion (Luke vii. 4, 5), in which our Lord gave the discourse in John vi, And it was not without a certain strange feeling that on turning over a large block we found the pot of manna, engraved on its face, and remembered the words, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.'"

62. The supplied clause may be, *will you take offence at* THAT? will you stumble over and cavil at *that?* As remarked on v 32, the mind of Jesus often turned suddenly into a different channel of thought. And so here and now, perceiving a growing dislike in many who had been following him, and who had even wished to make him a king, it occurs to him that they would not thus find fault and disbelieve in the day when, beholding the terrible judgments coming swiftly as a black cloud over their nation, they should recognize the Son of man on his throne (M't xxiv. 21, 29, 30), exercising an authority which was only *the same authority he possessed before, even when he was on earth,* but had reserved until he should be glorified!

That he possessed this authority on earth before he was glorified, is evident from effects like those recorded in vii. 46, xviii. 6. He must have been conscious of it when he said to the disciples (M't xxvi. 53), "Thinkest thou that I cannot pray to my Father, and he will this moment furnish me more than twelve legions of angels"? It was Paul's view of him in the passage just above quoted, where the appeal derives its chief force from the fact that Jesus was "*in the form of God*" *at the same time that he was* "*in the form of man*"; that when he might have exerted kingly authority to the terror of his

foes, he became their servant — thus furnishing an example of humiliation, and self-restraint, and kind offices, such as the world ever needs, and such as no descent from a state of preëxistence in heaven could possibly have given. This view of the authority of Christ Jesus possessed by him on earth at the same time that he forbore to exercise it, is probably entertained by most Christians, and nowhere has it found so eloquent and full expression as in "Ecce Homo" (pp. 55–60), from which we quote the following: — "This temperance in the use of supernatural power is the masterpiece of Christ. It is a moral miracle superinduced upon a physical one. This repose in greatness surely makes him the most sublime image ever offered to the imagination. And it is precisely this trait which gave him his immense and his immediate ascendency over men".

The disaffected persons therefore whom he had been addressing, so blind to his moral glory, so deaf to the voice of God who spoke by him, and now beginning openly to spurn his claims, how will they feel when they shall see him in that day of doom of which he had so often warned them? Nay, what if they may now catch but a glimpse of that hidden power which they had demanded to see, but which he held in reserve? Instantly checking himself in the midst of his utterance, not caring to give full expression to his thought, much less to continue in the same strain, he still seeks to reach some of them, and win them to become his disciples (comp. M't xxiii. 37). He tells them in so many words that what had so offended them was to be taken not in a literal but figurative sense; though indeed the ideas were most real, and the words spiritual life and living spirit to such as would take the pains to understand them.

This interpretation yields a meaning profoundly characteristic of Jesus. It is further sustained by usage in respect to (1) *τὸ πρότερον*, "before" or "formerly", in every instance; as in Jo. ix. 8, Gal. iv. 13, where it designates a previous period in the life of the same identical person, and here therefore *must designate the former part of the life of* THE SON OF

MAN. What accredited view throughout all the churches in the world is there of *the Son of man*, except as emphasizing his *human* nature? With what sort of propriety could Christ speak of THE SON OF MAN *as existing before all worlds?*

(2) It is sustained by usage in respect to *ascending*, *ascending to heaven*, *ascending to the Father* (iii. 13, xx. 17, and other passages); by apostolic usage such as Paul's habitual conception of the glorified Christ as seated at the right hand of God; and by the other Gospels where he is described as at the right hand of Power — all of which are in harmony with the fact of his possessing *reserved* power on earth before he was glorified.

One other defensible interpretation is that which, resting on predicating the question of *the Son of man* — an appellation which by no consistency can include a conscious pre-existent state of being, before existence on earth — makes the meaning to be, If then you may see the Son of man ascending *where he was before in the purposes of God?* For where was *the Son of man* before all worlds, *except in the purposes of God?* Compare, for possibility of such an interpretation, Jo. xvii. 5; Eph. i. 3–5; 2 Tim. i. 9, 10. Assuming the latter to be true, the ascension is that beheld by his disciples; but with the former there is no allusion to it, and indeed the character of his opposers seems to put this out of question. To infer from this chapter preëxistence, transubstantiation, atonement to offended Justice, a partial election of mankind to future bliss on grounds not discernible by the reason nor defensible by the moral sense, is to stick in the letter, and be caught in the meshes of very narrow dialectics.

66. Or, *upon this* — so Mey., and sustained by W. ("ἐκ expresses *occasion and ground*," p. 368; though W. thinks it here means *since*, p. 367).

68. The reply of the impetuous and erring, though trusted and beloved disciple, to the question of his Master asked with irrepressible emotions at the result, will find response growing more and more deep, the more intimately the Master is known and his precepts faithfully followed.

70. Probing and healing were these words, which revealed

that even of the twelve whom he had chosen, and who still remained after the defection of the many, there was still one who, by the appellation given to him, was to prove false, treacherous and murderous (viii. 44), and whom the eye of Jesus may have perceived to be inwardly glad at the present posture of affairs.

VII.

5. BELIEVE IN HIM: as Messiah. And yet their urgency that he would be out-spoken, performing works which would cause him to be publicly acknowledged, indicates some hope arising in their hearts. There is no reason to infer that they were insincere or disposed to taunt.

8. I AM NOT GOING: see Various Readings. Tholuck once interpreted this, with Meyer, as "declining to go to the feast altogether", and the words, "my time is not yet completed", as "referring to the time of the passion"; but he has since maintained the prevalent opinion that Jesus "declares that he will *not yet* go to this feast, because *the proper time* had not yet come." His references to M'k xi. 13, vii. 18, M't xv. 17, to prove the use of "not" for "not yet", are not to the point. For to say, "It was not the time for figs", may be equivalent to saying, "It was *not yet* the time". But to say, "I am not going up to this feast", was a very unambiguous affirmation of a purpose not to go at all.

What difficulty is there, except in prepossessions of how the Messiah ought to appear, in supposing that he had at the time no expectation of going? He might have truly said,

> "My mind is . . . inward to the Lord,
> Waiting his word. It has not yet been spoken".

He knew what his brothers knew not — that at his next visit to Jerusalem his life would be sought with more determined and subtle purpose; and he had not yet completed his work. Some time after his brothers had departed, that word from the Father, without which he did nothing, was spoken, and he followed them. He went up by the less frequented route.

His object was not to perform any wonderful work, but to speak fearlessly, and remonstrate with his enemies plainly, and draw men into the kingdom of God. He made his appearance unexpectedly at last, in the middle of the feast, and commenced teaching in the temple.

15. WRITINGS: those, particularly the Scriptures, used in the schools of the Rabbies.

17, 18. He rests a recognition of the Divine origin of his teaching, on a willingness to do the Divine will, and shows that no selfish motives could be ascribed to himself.

19. He presses home their inconsistency in holding him up as an enemy to Moses and the Law, while they themselves were so great violators of the Law.

20. THE CROWD: the ignorant portion of the crowd.

21–24. Regardless of the interruption, he continues to point out the unreasonableness of his enemies, by asking whether, if they performed circumcision on Sabbath, whenever the eighth day of the child was coincident with it — a rite painful and attended with bandaging, to heal the wound — they had any cause to be angry with himself for making a man well in every respect on that same day? The incidental remark, "not that the rite had its origin of Moses, but of the Fathers", with many remarks elsewhere of a similar kind, shows his *iconoclastic* aim — to break down their superstitious regard for Moses, which was so much in the way of their entering into the new kingdom of God.

33, 34. He was aware of their having sent servitors to arrest him, but he knew that he was safe for the present. Later they would seek with very different feelings, in the day he saw impending.

37–39. THE GREAT DAY: it is disputed whether there is allusion to a rite performed on this day, as well as on the preceding days, when there was brought from Siloam in a golden vessel, by a priest in jubilant procession, water to be poured out on the altar, while there was sung, "With joy shall we draw water out of the wells of salvation". It does not affect the force of the comparison, except to heighten it,

to imagine that Jesus took his stand and thus exclaimed at the very time when the rite was performed on the other days. His words may be a free quotation from Ez. xlvii. 1–5, or Zech. xiv. 8. The explanation by the Evangelist indicates the copious spiritual influence which his disciples were to possess and exert after his departure.

40–43. The effect of his appeals, sometimes with his voice raised to its height, while he also stood up to speak, so as to be heard by all the vast crowd, was various, as expressed here, and in 25–31, and in 45–49. The most marvellous was that on the officials, who, with the civil and ecclesiastical authority to support them, were rendered utterly powerless by the majesty and force of the speech of an unarmed man, nor could extend the hand to arrest him.

50. The defence by Nicodemus was under the circumstances a Christian confession. His calm remonstrance contrasts vividly with the utter loss of temper by his colleagues, because their victim had escaped once more out of their hand. They lost their memory too; for they forgot that at least the prophet Jonah came out of Galilee (2 Kings xiv. 25).

VIII.

5. See, for this whole scene, "Ecce Homo" pp. 114–117. The "sense of shame" in Jesus, suggested in that work, seems unnecessary and far-fetched, but in other respects the matter is finely handled.

An interpolation though the story may be (see Various Readings), it certainly has the impress of truth on it, and there is nothing in the four Gospels more characteristic of Jesus — of his self-restraint, wisdom, freedom from respect of person, knowledge of man, humanity, tenderness, delicacy, power to reach the conscience, persuasive force to recover the sinner. Out of no regard for their Law or the purity of society had these men dragged the woman into the midst of the crowd, and interrupted him in his teaching, but it was to

bring him, by what they had reason to suppose would be a merciful decision, into apparent conflict with Moses, and so check his increasing influence; or possibly, if he should sanction the Law and bid her be stoned, to inform the Roman authorities of his resistance of their legislation which had forbidden the Jews to inflict the penalty of death. By stooping down and writing on the ground, he expressed his indifference to the demands made. But as they continued pressing him for an answer, he raised himself erect on his seat, and looking them full in the face spoke to whatever humane feelings existed in them, as well as to their conscience, and resumed his posture of writing on the ground. One by one, unable to withstand the force of the judgment pronounced, or even longer to face the crowd, they slunk away, and the woman was left standing alone with himself in the midst of the circle. He raised himself once more. What was she expecting to hear from those lips? With heart palpitating with uncertainty, and doubtless with sense of shame, she heard no voice of sentence as from a civil judge. But she felt that not only her accusers, but herself who had sinned, had become judged. Who can believe that she went away to sin again, or that the crowd failed to learn a lesson of purity? It was thus by his knowledge that he absolved many, and caused many to become righteous (comp. on i. 29).

13. TRUE: or *valid;* for the original has the twofold signification.

15, 16. I JUDGE NO ONE: the "*I*" is emphatic. He had just said, that they judged from personal appearance and outside view, of which their judgment of himself was an instance, and was prejudiced and unfair. On the contrary, he judged none at all (i.e. in the general way, expressed in M't vii. 1). And yet if in his practice he himself sometimes made exceptions in respect to judging (as when he said, "I know you that you have not the love of God in you",), his judgment was just, and in accordance with the Father's. In v 26 he says that he has much to judge about them; but he would forbear for the present. Comp. also on v. 22, vi. 62, 63.

23. The last clause of the verse explains the first (see also iii. 31).

25. AT THE FIRST: the same Greek phrase, of which this is a translation, is found in the Septuagint (Gen. xliii. 17, 19), and is correctly translated in the C. V. (vs 18, 20) "at the first time". It is quoted from Dem. and Plato by Liddell and Scott, Oxford ed., as meaning "at first" (with the article, more properly, *at the first*"). They do not give, as a meaning, *in the first place*, and they reject the signification of *at all*, or *altogether* (adopted by Winer p. 464, a.), except when the phrase occurs with a negative. — I SPOKE AND AM ALSO SPEAKING: "the Present used as Perf. and Pres. combined" (Goodwin p. 5). Jesus had just said (v 24) "I am he", and when they still asked, *Who* art thou? he answered, *What I affirmed at the first and have all along affirmed* — an intelligible and characteristic reply. More directly, in the next verse but two, he says, "When you shall have lifted up the Son of man you shall know that *I* am he" — i.e., that *he*, whom they had crucified, was the Christ. They should know it by the progress of his cause, and by their own swift-coming national overthrow.

33. THEY MADE ANSWER: i.e. "the Pharisees", "the Jews", the same who had spoken before (vs 13, 22); for vs 30–32 are parenthetic. This Jewish party, having heard what he had just said to not a few of their number who had become believers, interrupted him again, grew more excited and impudent and violent as at every point they found themselves completely answered and thoroughly exposed.

35, 36. The slave is liable to be sold and cast out at any time; he has no free-hold; only the son has this: and whomsoever the son, on coming into possession of the estate, makes free, that one not only becomes free, but may also become a free-holder. So if the Son of God should make them free through his teaching, and imparting to them his spirit, they would be truly free as sons and heirs of God.

> "He is the freeman whom the truth makes free,
> And all are slaves beside."

38. lit. *the* FATHER: if the reading adopted by Tischendorf be the true one, this phrase was designedly ambiguous. Who "the father" is of those whom he is addressing, he does not speak out fully until verse 44; and then he speaks plainly enough, like one thoroughly roused, facing the angry passions of men as intrepidly as when he walked on the lake of Galilee, a heavy wind meanwhile blowing and the sea rising.

41. WE (1st): emphatic. Origen thinks the words a fling at the paternity of Jesus. But the point with the Jews seems to be, What do you mean by this talk of freemen and slaves? Just as though we were like Ishmael, who though a son of Abraham was a slave by being born of a slave-woman.

51. lit., *he forever should in no wise see death.*

56. REJOICED &c.: i.e. rejoiced to see, rejoiced in seeing, rejoiced in being allowed to see. For authority see Winer, pp. 335–339, though he himself here interprets *rejoiced that he was to see*, and is followed by Tholuck, who adds, "the Messiah appearing in glory at his second coming"; and both seem to consider "my day" as synonymous with "me". The idea conveyed by the words of Jesus is, that Abraham saw the better day coming for the human race, ushered in with the mission of the Christ.

58. I AM HE: i.e. the Christ, the Messiah, whom you are expecting. That this is the correct translation and gives the true sense, is sustained by the following considerations: (1) I AM [HE] (ἐγὼ εἰμί) occurs in M'k xiii. 6, L'k xxi. 8, where in the parallel passage M't xxiv. 5 the record is in full, I AM THE CHRIST. The same phrase I AM [HE] is in vs 24, 28 of this same eighth chapter, also iv. 26, xiii. 19, M'k xiv. 62; and in these places it is so translated in the Common Version. It is moreover translated in the C. V. "IT IS I", in M't xiv. 27, M'k vi. 50, L'k xxiv. 39, Jo. vi. 20. It is also translated in the C. V. "I am [he]", in Jo. ix. 9, xviii. 5, 6, 8; and in M't xxvi. 22, 25, it occurs as a question, "Is IT I?" Here then in every instance besides Jo. viii. 56 — the place under consideration — it clearly means, and is to be translated, and is in the C. V. translated, *I am he*, or in words equivalent to it.

This is the acknowledged meaning everywhere else in the Four Gospels, and, it may be added, in the whole New Testament. To translate it in the same way in Jo. viii. 58, therefore, meets the first great law of interpretation, which is *usage*.

(2) It is next to be ascertained whether this established meaning of the phrase IT IS I, or I AM HE, is in harmony with the context, makes the verse yield an adequate sense, and meets the exigency of the passage. If this shall be shown, then every law of interpretation stands fulfilled.

(*a*) Certainly the translation "I am he" is in harmony with the context; for all along, both in this and the preceding chapters, in the various discussions between Jesus and the Jews during the series of discourses to the people, the question in dispute has been the *Messiahship of* JESUS. This continued to be the great question after his death. It was the great and decisive test of Christian belief presented by the Evangelist John in his First Epistle, that "JESUS is the CHRIST" (ii. 22) — or what was synonymous in the mind and discourse of John — that "JESUS is the SON OF GOD". Especially is it shown in that full and explicit declaration, "Whosoever confesses that JESUS *is the* SON OF GOD, God dwells in him and he in God" (iv. 15).

(*b*) Certainly also it yields an intelligible, adequate meaning, to say, *Before Abraham came into being* I *am the Christ* — i.e., *I, Jesus of Nazareth*, am the Christ ordained by God, the one expected. Especially could the Jew understand it if he chose, and was not too excited and angry to understand any thing aright; for he had heard read from his Scriptures again and again, "Before I formed thee in the belly I knew (Gr. Sept. *know*) thee, and before thou camest out of the womb I sanctified thee and ordained thee a prophet unto the nations" (Jer. i. 5).

(*c*) Certainly, moreover, the exigency of the passage is met. That exigency is to assign a sufficient occasion for the rage of the Jews. Can any one fail to discern it in this climax of the plainest speech Jesus ever made to them, in which he so directly implied *his own superiority to Abraham?* For

with their highest expectations in reference to the Messiah, *they never once dreamed that he would be superior to Abraham;* and so their rage, already having shown itself in occasional gusts, at last provoked by a declaration more offensive to them than any of his charges of falsehood and murder under which their conscience made cowards of them, broke out with ungovernable fury.

Now if Lücke must still insist, after such considerations as have been presented, that "an unbiassed exegesis must recognize here an affirmation of preëxistence", it is a just reply to him, that he who in comparing himself with others thinks his own results alone free from bias is not seldom the one least free. The flings from the Dean of Canterbury (Alford's N. T., here and on vi. 62), that interpretations excluding the idea of preëxistence are "little better than dishonest quibbles", are from a spirit which preëxisted in one of those Jews who took up stones to throw at the man daring to assail even by implication any of their "idols of the cave."

If this interpretation of the declaration of Jesus needs any aid from the edification the sentiment gives, and from the significant force it carries with it to the mind and heart, it is found (1) in the consciousness which it shows Jesus to have had of the greatness of his divine mission. He knew what he came into the world for, whence he came and whither he was going, better than any other one ever knew of himself, who has ever had any work to do in the world, or has gone out of it. He knew that his mission was appointed before the Jewish national existence, before the birth of Jew or Hebrew, and was ultimately to all the nations of the world. It gave him exultant content, in the midst of scornful denial, and fierce opposition, and sure prospect of early violent death, that the best men in past ages rejoiced to see the better day coming, which was now inaugurated.

(2) It is difficult not to feel, in reading such a chapter, that Jesus has a mission to each one's own soul, beyond that of all other teachers and masters. And recognizing it, beginning also to feel somewhat of his spirit imparted to us, we

become assured that we too have each a mission from the heavenly Father. It may not lie before us in the distinctness with which Jesus saw his own, it may be very limited and humble. But the consciousness of it will be attended with an inflowing of divine strength, especially under trial of whatever kind, while we know that we are the objects of that eternal Forethought and Providence and Grace of the heavenly Father, of which the mission and work of Jesus are the amplest expression, and his words and spirit and life the most convincing demonstration.

IX—X, 21.

2. WHO SINNED, THIS MAN &c.: among the explanations are (1) sin in a state of preëxistence (but, if the Jews believed this, they had at hand a very natural solution of their question in vi. 42, "How does this man say, I have come down out of heaven"); (2) vaguely asked from the feeling that somebody must have sinned—not this man indeed—then probably his parents; (3) sin punished by anticipation.

5. WHATEVER &c.: so Mey.; others, *since*; lit. *whenever*.

6. HIS CLAY: word for word, *his the clay upon the eyes* (see also Var. Readings). Whether "the blind man" be omitted or not, the possess. pron. "his" belongs to "clay" by general usage, and not to "eyes". So also Meyer ("the clay which he made"). Pliny is quoted by Tholuck as remarking that "saliva had a specific efficacy in diseases of the eye". Tacitus (Hist. iv. 81) records a cure performed through its agency by Vespasian on the eyes of a man at Alexandria; which he says was related at the time of his writing "by those who witnessed it and who now had no motive for falsehood". It was not a case of total blindness ("huic non exesam vim luminis").

7. SENT: so called from the water of the Fount of the Virgin being conveyed into the Pool of Siloam by means of an aqueduct excavated through the lime-stone ridge.

34. Odium and force are often resorted to in place of arguments.

38. A clear instance in which the works of Jesus produced the conviction that he was the Christ. Mark his frankness here, as also with the woman of Samaria, in comparison with his reserve in other cases. While many are and can be reached only by the internal evidences of Christianity — and by these most effectually when they have their seal in the daily lives of Christians — there will not fail to be multitudes whom the wonderful works will first reach. Compare x. 25, 37, 38, xv. 24, for the estimation in which Jesus himself held his works as evidence of his divine mission — not without regard to the *moral* side, i.e. not only in view of their manifestation of *power*, but still more of love. That the internal evidence ought to convince, he implies in xiv. 7, 9.

40. BLIND: a sufficient instance of the use of the word in a *moral* sense.

x. 1–5. Jesus presents himself as the shepherd, John the Baptist seems meant by the porter who admits him. Let his enemies do what they might, they could not seduce away from him his true disciples.

7. The figure is changed. He himself is the door. The beautiful spiritual application of the verse needs no one to point it out.

8. It is unnecessary to suppose that he had his mind on any impostors in particular, but simply by comparison emphasized his own mission from the Father. Meyer (who retains "before me") thinks it an allusion to the false leaders of the people at that time — the Pharisaic, hierarchical opposition to Christ. — ROBBERS: *i.e.* of the sheep.

11–15. The meaning of Christ's sacrifice, as taught by the figure of speech here employed, the heart at once understands, and by means of it "the trusty shepherd" becomes inexpressibly dear.

16. ONE FLOCK: *not* "one *fold*". Many a fold there may be, and manifold the flock — Greek, Roman Catholic, Protestant — but only "one flock, one shepherd". Nay, as Tholuck also has expressed his belief, "many of the Gentiles also

are children of God in virtue of that internal sympathy with Christ by which they will be enabled to know his voice", though on earth it never reached their ear. When will the churches all respond to this?

18. Comp. on L'k xxii. 52.

19–21. The effect was diverse. Jesus never failed to win some new ground, every time he spoke. More than is apparent lay hid under the question, "Can a demon open blind men's eyes?" Those who asked it were more than half convinced that Jesus was the Christ.

X, 22–42.

22. FEAST OF THE DEDICATION: occurring two months after that of the Tabernacles, and held from the 25th of Dec. to the first of January. It was commemorative of the re-dedication of the Temple by Judas Maccabeus. The Jewish dwellings were everywhere illuminated.

24. IN SUSPENSE: possibly, *in excitement*.

26. He recognizes in the crowd some who had heard him before, and whose faces expressed still more determined opposition. But he is now sure of results which not all their hostility could defeat.

29. See Various Readings. Tischendorf (1864), Tregelles, Meyer and Alford, have "greater" in neut. gend.; also (not Mey.) the compound neut. pron. ὃ, *that which* (or, *what*), instead of the masc. pron. ὃς, *who*, or *he who* (ὁ πατήρ μου ὃ δέδωκέν μοι, πάντων μεῖζόν ἐστιν). They are sustained in this reading by the Sinaitic, Vatican and L manuscripts; by many Cursives; by the italic, vulgate, gothic and coptic Versions, and by Tertullian. The meaning however is substantially the same, and the exact translation is, *My Father, in respect to that which He has given me, is a greater* [*Force*] *than all* [*else*]. For the phrase "*in respect to* (or, as to) *that*" &c., compare the Greek usage in Rom. vi. 10, Gal. ii. 20, where Winer (p. 168, note 3) explains "the neut. ὃ in the sense of *as to*, like *quod* in Latin";

or "also as an objective case". Meyer renders, "is a greater power than all" — and retains the Received Text in the first clause. Dr. Noyes, Dean Alford (in his English N. T.) and others render as follows: —"That which my Father hath given me, is greater than all".

There is one other instance in the N. T., which, in the arrangement of the words in the sentence, as well as in the sense of the neut. pron., may be classed with this in John, although it is capable of grammatical analysis in two other ways; viz., 2 Cor. ii. 10, *ᾧ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ*: *And to whom you forgive anything, I also;* for I also, AS TO THAT WHICH I HAVE FORGIVEN, — if I have forgiven anything, — [FORGAVE IT] *on your account in the person of Christ.* The compound neut. ὃ thus holds the same syntax-relation as in Jo. x. 29. Dr. Noyes himself, in 2 Cor. ii. 10, has practically so treated the clause in his rendering, "*forgave* IT", where the pron. *it* is of course in apposition with the antecedent *that*, and the antecedent *that* is taken absolutely, "like *quod* in Latin", or a phrase with *κατὰ* in Greek — a usage familiar to every Latin and Greek student. See also Jo. xvii. 24.

Admitting the validity of the rendering, in itself, which Dr. N. has accepted, — and any one can find instances in support of it by consulting his Greek Concordance, — there are two serious difficulties in the way. (1) It obliges him to put upon the word "greater" a meaning nowhere else found in the N. T., and given by no Lexicon of the Greek language. (2) It is inept, in its relation to the context. For interpreting the declaration of Jesus to be, that the flock, which the Father has given him, "is safe beyond the reach of any force which can be arrayed against it", or, in the general sense, is *superior* to all else, what pertinency has this to the declaration in the next clause, that none can snatch out of the Father's hand? Has the Evangelist presented Jesus anywhere else as reasoning in this indirect way? The scope and force of the declaration of Jesus is, that, if his own power should prove inadequate, the Father has in himself a force greater than that of all the

enemy combined, and therefore none can snatch out of *His* hand.

It has been assumed, of course, that the reading adopted by Tischendorf, Tregelles, Alford, and in part by Meyer, is the genuine one. Accepting it as such from this united critical judgment, and the ancient MSS and authorities by which it is sustained, it may be added that, in all the other instances of a similar construction in the Greek of John, there is no possible conflict with the context, nor forced meaning to be given to any one word, and no ambiguity. Setting aside the context, if John had wished to convey the meaning accepted by Drs. Alford and Noyes, he could easily have done it, without a possibility of alternative rendering, by putting the subject, *ὁ πατήρ μου*, after *δέδωκεν*, thus: *ὃ δέδωκέν μοι ὁ πατήρ μου*, as in xi. 46, xii. 50, xviii. 21. John's usage would even allow the construction *ὃ ὁ πατήρ μου* &c. (see xiv. 17) — which would express without ambiguity the sense given by Alford.

30. I AND THE FATHER ARE ONE: lit., *one thing*. One in purpose, in effort to keep the sheep. The argument being that if Jesus should himself prove too weak, the Father, who is a greater Power than all the enemy combined, will keep the sheep in safety, — by necessary consequence from the nature of this argument, Jesus ascribes to the Father power superior to his own. Observe the language used, "no one *shall* snatch out of my hand"; "no one *can* snatch out of the Father's". Is there no significance in this?

33. THOU BEING A MAN MAKEST THYSELF GOD: comp. on v. 18. If the Scripture gives to magistrates a higher name than Jesus had appropriated to himself, then certainly in appropriating the lesser name he is not guilty of blasphemy. That one should accept these slanders of the Jews for proof, is only evidence that the spirit of theological controversy is too often one with the infatuated spirit of the Jew. It is the candid — and yet no more candid than just — admission of Neander (Life of Christ, p. 327), that "in and of itself the language of Christ contained nothing that might not have been said from the stand-point of the Jewish idea of the Mes-

siah; but the hostile spirits gladly seized the occasion to accuse him of blasphemies."

XI.

4. NOT UNTO DEATH: i.e. permanent death. — BE GLORIFIED: more than once spoken of his glorification subsequent to his crucifixion (xii. 23, 24; xvii. 1); but see ii. 11, &c. Nothing did more than the resurrection of Lazarus to prepare the way for the triumphal entry of Christ into Jerusalem, and, with all the events attending the approaching Passover, prepare the way also for the conversion of many thousands at the Pentecost soon afterward.

5. LOVED: the Gr. words are different in vs 3, 5; the former expressing the love of passion, the latter the love of principle.

6. REMAINED TWO DAYS: the messenger on his return must have found Lazarus dead (vs 17, 39).

9. TWELVE: the emphatic word (lit., twelve hours of the day). To the remonstrances of his disciples he replies, that he sees clearly the path of duty before him; that the path of duty is the path of safety both for himself and for them.

11–13. After a pause in which they were not certain of his purpose, he again mentions the subject, but in language in which he, knowing in his heart the death of his friend, meant one thing and they understood another, while he expressed clearly enough his purpose to go to Bethany. In their reply they hint still a remonstrance; for if Lazarus had fallen asleep, the crisis was past and he was safe.

14–16. Then comes the mention of the fact direct enough; and perceiving that further remonstrance was useless, and being unwilling that he should imperil himself alone, Thomas proposes to have all go and share the Master's fate. Compare, for insight into this disciple's character, xiv. 5, xx. 24.

19. MARTHA AND MARY AND THEIR FEMALE FRIENDS: see Various Readings. Td's text demands this rendering. So also Meyer, who says there is a different *later* Gr. usage, but never in the N. T.

20. The sisters were expecting him. How characteristic their course! Martha so active and demonstrative, Mary so still and thoughtful!

21. How natural such a lament over some possible omission after a dear one has gone!

23–27. Comp. on v. 28, 29.

28. Jesus may have sent the message for her (comp. on v 40), or Martha simply interpreted the heart of the Master.

29, 32. Still so characteristic of Mary! Falling at his feet, she could utter but a sentence — and that the same lament as her sister's — then burst into tears.

33, 38. CHIDED (expostulated): with this sister weeping at his feet, and the Jews weeping around, he was obliged to chide himself, so as to keep from being utterly unmanned. He shook with emotion (*troubled himself*) in a struggle to overcome his feelings, and to obtain the calmness needed for the great work before him. Still, unable to refrain from weeping aloud with those whom he loved and their weeping friends, as he proceeded towards the tomb, a second time the struggle came on — as though he might be uttering the words of the Book of Psalms he loved so well, "Why art thou cast down, O my soul! and why art thou disquieted within me? Hope thou in God!"

39. Notwithstanding the assurance Martha had expressed that God would do for Jesus whatever he might ask, an utter hopelessness now comes over her, she is even shocked, under the circumstances, at the idea of proceeding further. It is however unnecessary to suppose that decomposition and corruption had commenced their work. Of Jesus it is said, that he "saw no corruption".

40. These are words which probably had been spoken in his efforts to console her, but were not reported until here.

41–44. DIDST HEAR ME: in prayer for the resurrection of Lazarus, which he asked as the great seal of his mission now soon to be completed. Then with continuing voice he calls aloud to Lazarus in the tomb, and the dead heard and came forth. — BOUND: each limb being separately wrapped. — HANDKERCHIEF: lit., sweat-cloth (not napkin).

49. The first remark of the high-priest implies that others present had spoken their minds.

50. How common to spread over a great national crime the color of expediency.

51, 52. THAT YEAR: perhaps. *that remarkable year.* — It may be pressing the words of John too far, to insist that he meant a prophecy inspired by God. He may only have attached peculiar importance to the fact, that the head of the nation involuntarily expressed the purpose of God in regard to Jesus. Of course the idea of there being in the mind of Kaïaphas any legal substitution, is out of question. But perceiving the movement for Jesus now becoming so general, he really became alarmed and felt a great civil change imminent. Better, he reasoned, that Jesus be put out of the way than have him head a new movement which should provoke summary chastisement from the great Roman power, and end in the utter loss of national existence. The blind man! who could not see the end steadily approaching, and himself and compeers directly hastening it on. But their national ruin would be the removal of the one great obstacle in the way of that Divine purpose, according to which Jesus would save all that was worthy of preservation in the nation, as well as gather into one the children of God dispersed through the world!

XII.

[Comp. M't xxvi. 6–13; xxi. 1–11. — M'k xiv. 3–9; xi. 1–11. — L'k xix. 29–44.]

1. SIX DAYS BEFORE THE PASSOVER: this introduces the question of an alleged irreconcilable discrepancy between Matthew, Mark and Luke on the one hand, and the Fourth Gospel on the other, viz. that while all of them agree in statements from which it is certain that Jesus was crucified on a Friday, and while the supper mentioned in the Fourth Gospel is identical with that mentioned by the others (comp. xiii. 21–30 with M't xxvi. 20–25), the three others put the

regular *paschal-supper* on the evening and night of *Thursday*, but from the Fourth it seems deducible that the regular paschal-supper was not until the evening and night of *Friday*. So great has the discrepancy been considered by many, — for instance by Baur of Germany, J. J. Tayler and Martineau of England, and many of our own country, — as to "remove the Fourth Gospel from its position of personal authority in the canon of the New Testament". The passages bearing on the question are xii. 1; xiii. 1, 29; xviii. 28, 39; xix. 14, 31, 42. These for convenience will now be examined in order.

(1) xii. 1. There is so much difference of opinion as to the day from which, and the day to which, the series of the six days should be reckoned, that nothing definite as to the time, one way or the other, is demonstrable. It will be enough to show a probability that in this passage the Fourth Gospel is not at variance with the others. Supposing Jesus to have arrived at Bethany in the early evening following the 6th day (Friday), six days would bring him to the early evening following the 5th day of the next week — the very evening of the Passover, according to Matthew, Mark and Luke.

(2) xiii. 1. The preposition "before" shows the relation between "knowing" and "feast" (comp. M't viii. 29; Jo. v. 7, xii. 1; Rom. xvi. 7; 2 Tim. iv. 21; Diod. Sic. in Felton's Gr. His., p. 14, ll. 25, 26). The feast is best understood in the sense of *festival* (comp. vii. 2, 11; L'k xxii. 1); although it does not affect the sense at all to restrict it to the eating of the paschal lamb at the beginning of the festival. Translated accordingly, the verse becomes easily intelligible, full of tenderness and meaning, as showing that, while Jesus knew perfectly well before the festival his hour of suffering to be close at hand, his love for his own disciples who were to be left in the world continued unabated, and his mind was full of solicitude to prepare them for the separation, and give them his final counsel. With these feelings he met them at the supper — which of course from this point of view could be none other than the paschal-supper proper, the eating of the paschal lamb. The Fourth Gospel is therefore here in perfect agreement with the others.

(3) xiii. 29. NEED OF FOR THE FEAST: something (not for the present supper but rather) for the continuing festival, they did not stop to guess what; as the other alternative, to buy something for the poor, was to them more supposable. As to the objection, that it was not lawful to make purchases on a day of holy convocation, or to give alms, it is expressly stated in the Mishna that wine, oil and bread might be obtained even on the *Sabbath* by leaving a pledge and not paying money. Alms could also be given on certain conditions. On the evenings of holy days there was more liberty in these respects. There is nothing in this verse therefore in conflict with the Synoptical accounts.

(4) xviii. 28. Conceding and maintaining that to "eat the passover" was to partake of the paschal supper, it is certain that any precautions not to get defiled were entirely groundless on the supposition that the supper was not to be until the next evening; for, by bathing in the course of the day, before they ate, they could wash away the defilement. But they might have been so occupied by the measures necessary to secure the arrest and death of Jesus, as not yet to have been able to sit down to the prepared supper; or they might have been called away in the midst of it, and felt desirous to go back and finish it as the custom of the passover required. It was early morn, in the last watch, probably not later than 6 o'clock; and, being delayed longer than they had expected, they were intending to go back and so not violate the Law. If they could get through their business with Pilate before sun-rise, they might dispatch the meal in a few minutes, and consider themselves within the legal requirements.

(5) xviii. 39. The proposal of Pilate to release a prisoner according to his custom at the Passover, is more appropriate to the festival having already commenced (comp. M't xxvii. 15).

(6) xix. 14. (a) There is not a single instance any where else in the New Testament, in which occurs the word παρασκευή, "Preparation", except in the sense of *Preparation-day* as synonymous with *day before the Sabbath* (see M'k xv. 42). This is conceded by all to be its meaning in xix. 31, 42.

(b) The general idea of making ready for the Passover is found. But the word employed *to denote making ready for the Passover*, is *a wholly different* word from that translated "Preparation", and from the Greek root-word of "Preparation": it is ἑτοιμάζω. The root-word of Preparation is παρασκευάζω, and is not found in either of the Gospels. The kindred word κατασκευάζω only occurs once in each of the three Synoptical Gospels in the sense of *preparing the way* (M't xi. 10, M'k i. 2, L'k i. 17), and once in Luke in the sense of *people prepared* (vii. 27), but never in the Fourth Gospel. In Jo. xix. 14, therefore, on all grounds both of usage and philology, the word "Preparation" means the *day before Sabbath*, and here *a Preparation-day belonging to the Passover-week*, or *falling on the Passover* (for such a use of the genitive and for this particular construction, see Winer pp. 187–189). The Preparation-day is therefore identified with the Jewish *Friday*, and chiefly fixes the crucifixion on a Friday. But by the very terms used it also implies that the feast of the Passover is in progress, *and the supper past*. For all purposes, the word "Preparation" might just as well be translated *Friday*, and this phrase in Jo. xix. 14 *a Passover Friday*, or *the resting-day of the Passover* (Winer p. 189). Wetstein quotes a record of Jewish names of the week as *first*, *second*, *third*, *fourth*, *fifth*, *Preparation*, *Sabbath*.

(c) This sense of *Preparation* accords with the context, and any other makes John at variance elsewhere with himself.

The Fourth Gospel, therefore, is in entire agreement with the Synoptical Gospels, in their explicit declarations that the crucifixion was on Friday and the paschal supper on the evening previous. It is in agreement, moreover, with an important fact universally admitted, that the churches of Asia celebrated the 14th of the month Nisan by an observance of the Lord's Supper in the evening, in commemoration of the communion of Jesus and his disciples at the paschal-supper proper on the evening before his death, which took place on the 15th of the month Nisan — in which celebration they

claimed the example and authority of the apostle John. The point of contradiction, so persistently made by Baur, Tayler, &c., between this fact and the records of the Fourth Gospel, disappears, and the genuineness and authenticity of the book are so far sustained.

Any objection that the arrest, trial and execution of Jesus could not have taken place on a day of holy convocation, is fully answered by the fact, that on the last great day of the Feast of Tabernacles, the Jews sent their servitors to arrest Jesus, and rebuked them for failing to bring him (Jo. vii. 32, 45); that they seized Peter during the Passover (Acts xii. 3, 4); that on the Sabbath they worked at making the sepulchre secure, and set an additional guard.

This alleged discrepancy is conceded to be the greatest of all to be found in the Fourth Gospel. Apparently great, however, as the difficulties may ingeniously have been made to appear, and productive of skepticism in many intelligent persons in respect to this Gospel, they require no forced interpretation to overcome them. Their removal by legitimate means only makes one's sense of harmony, and conviction of the work being rightly ascribed to the apostle John, deeper, less liable to be shaken, and more satisfying.

2–7. Martha: comp. xi. 20, L'k x. 40. Renan says that "it is very common in the East for a person attached to you to go and wait on you when you dine with another". — COSTLY: being worth nearly fifty dollars; and doubtless the vase containing it was costly and beautiful, which, as we learn from M'k xiv. 3, Mary broke, according to an ancient custom that Renan also says he "had seen practised, of destroying the vessel used in serving a stranger of distinction" (Vie de Jésus, ch. 23). — ANOINTED THE FEET: both the head and the feet appear to have been anointed. The Synoptical writers make prominent the former; John, the latter. — CARRIED: which enabled him *to purloin* — as some translate here. — TO HAVE KEPT: lit., that she should keep — i.e. viewing her from a previous point of time as preserving it for such an occasion.

Quiet and contemplative natures are often most unselfish, and can never do enough for a beloved object. "Over against a narrow piety, Jesus sanctions the employment of earthly wealth in subserving the Ideal" (Tholuck). The *time* of this supper Matthew and Mark put *two* days before the Passover. John's chronology of *six* days is adopted by Neander, Tischendorf (in Synopsis) and others.

13–16. THE BRANCHES OF THE PALM-TREES: i.e. those which they cut for the occasion from the palm-trees growing in the neighborhood. For "Bethany" signifies *House of Dates*, which are the fruit of the palm-tree.

17–19. See Var. Readings. Jesus with the twelve having stayed at Bethany over the Sabbath (the other Evangelists describe the journey from Jericho to Jerusalem as one whole), starts on the morning of the 1st day of the week for the city, about two miles distant. With him and the twelve is a crowd consisting of people of the village, perhaps some of the Jews who had come out from the city to see him, and some of the company from Jericho who had tarried at Bethany. At a point of the road winding round the Mount of Olives, he sends two of the twelve to Bethphage, opposite toward the left on a spur of the Mount, for the colt, which they could easily bring to the junction of the Bethphage road with the main road, by the time Jesus arrived there. Assisted to mount the animal on which the two disciples had already placed their cloaks for housings, he rode on at the head of the crowd, three or four hundred paces bringing him to the beginning of the descent from the Mount of Olives, where the crowd from the city (vs 12, 13) met and greeted him with Hosannas; and they march along, the latter leading the way and the other crowd following, with Jesus in the midst. The crowd from Bethany lifted up their voice in testimony that he had raised Lazarus from the dead — which was also the principal motive influencing the crowd from Jerusalem to go and welcome his entrance into the city — and so the enthusiasm increases, the crowd who lead the way casting their palm-branches and cloaks in the path as he rode along, the Hosan-

nas continuing after his arrival within the walls, the boys in the streets catching the enthusiasm and shouting with the men.

How changed the scene! He, who a year before could not attend the Passover but with the certainty of immediate death; who could not go to the glad festival of the Tabernacles except by stealth, nor find safety except by taking them all by surprise and planting himself suddenly amid the crowd always ready to shield him from the authorities when they could; who could not open his lips to teach without interruption from the jealous Jews, and barely escaped being stoned, and was more hated than despised, — behold, now with large escort he enters the city in triumph as king! Hitherto he had avoided all such demonstrations; now he consents. Nay, he coöperated by sending for the colt on which he rode. Did some new hopes dawn on him for the moment? some vision rise again to view, as on the mountain in the Desert? O, no! From the very hour he started on this his last journey from Galilee (M'k x. 33, 34), he beheld his sufferings distinctly, and they were before him now. Associated with his own death was the doom of the city, whose temple, towers and palaces, and people within her, were all so soon to be destroyed; and he wept as he beheld, uttering aloud his lament. How forcibly contrasted those sad exclamations with the songs of triumph! How strangely they must have sounded in the ears of the jubilant crowd! But the voice of welcome — that was grateful to him, coming from many loving hearts, from the children as well as from the fathers, though as yet they dimly if at all apprehended the nature of his reign. And woman too was there (M'k xv. 41, L'k xxiii. 55), who had followed him from Galilee and ministered to him. Every shout of welcome expressed the truth as it lay in his own mind. For he came "in the name of the Lord"; he was "king", not of Jews, but "of Israel", a people who should all reign with him, all princes, and all dear to God. The very animal which he rode, he selected because it was emblematical of the peace and justice with which he should rule.

The day came to its close; Jesus returned to Bethany; all was still; and the Pharisees, who were ready to give up in despair at this outburst of the popular enthusiasm, began to hope and plot again.

Between vs 19 and 20, Tischendorf (Synopsis) puts the imprecation on the fig-tree; the second cleansing of the temple; the remarks on faith in connection with the fig-tree; his silencing the leaders who came to demand the source of the authority he exercised; the parables of the two sons sent to work in the vineyard, of the vineyard-laborers murdering the owner's son, and of the royal nuptial feast; his replies in respect to paying tribute, and the relation of the one wife to her seven husbands in the future world; his commendation of the scribe who responded to his statement of the two great commandments in the Law; his confounding the Pharisees as to the relation of David to the Messiah; his fearless exposure and rebuke of the sins of the scribes and Pharisees; his praise of the poor widow who cast in her mites (M't xxi. 18, 19, 12–17,20–46; xxii. 1–46; xxiii. 1–39. — M'k xi. 12–33; xii. 1–44. — L'k xix. 45–48; xxi. 37, 38; xx. 1–47; xiii. 34, 35; xxi. 1–4). How crowded with teaching these last days, while the crowds hung listening on his lips (L'k xx. 48), and the Pharisees found themselves discomfited at every point both of questioning and plotting! But the end was fast approaching.

20–26. GREEKS: doubtless proselytes. Probably the request was for a private interview. It instantly suggested to Jesus that the hour for his being glorified had indeed now arrived. He saw the Gentiles coming to his light. But the necessary antecedent of that glory was also at the same time present to his mind. The glory must come as comes the harvest after the kernel is first put into the ground, and he exhorts his disciples to take courage and follow him, though they share the same lot of suffering. From that one kernel of seed-wheat sown in far-off Judæa, almost nineteen centuries ago, what a harvest waves over the earth!

27–30. Again comes an alternation of feeling, a wish to

avoid the hour which a moment before he contemplated as necessarily preceding his glory. The involuntary supplication to the Father for deliverance from it brought the strength to meet it. He had come to the hour for the very purpose to endure it. That consideration restored his troubled spirit. From mind and heart both, he exclaimed, Father, glorify thy name!

On the phenomena attending this scene, Neander wisely says, "It is better to acknowledge the existence of difficulties, than to twist text and history". But he frankly gives his own opinion (1) that there was really thunder; (2) that a voice of God not distinctly audible to the senses was heard by the susceptible. The remark ascribed to Jesus leaves no room for any other interpretation than that John declares an actual response to him.

31–36. The decisive point in the struggle of goodness with evil in the world was now reached, and evil should cease to be dominant at the very moment and by the very event in which it should appear to be victorious in the death of the Son of man on the Cross (comp. on vi. 37). But those who heard his words could not then understand him, nor reconcile what he said with passages which they had heard read out of the Old Testament (from Isaiah ix. 7, Dan. vii. 14), and which had shaped their earthly hopes. At the conclusion of his remarks on this occasion, he withdrew from his public labors, and seems not to have discoursed again in public.

39, 40. COULD NOT BELIEVE: John does not quote either the Hebrew original or the Septuagint with exactness. In the Heb., the prophet is commanded to go and harden the hearts of the people; and in the Sept. it simply reads, For the heart of this people had become hardened. Of course he who does a thing by another does it himself; but John probably did not reason in any such way, to justify his free rendering of the prophet. He speaks of the matter from his own point of view. Is it correct? Inability to believe certainly arises from becoming more and more blinded and hardened in sin. The incapacitating process goes on by the necessary laws of

the moral nature, and therefore is of God's appointment, inasmuch as he ordained the moral nature; is of God so far, therefore, and so far only, as it is *retribution*, and *sin is the punishment of sin*.

From the prophet's point of view, it is merely a strong declaration that every thing which he shall say will only result in the greater insensibility of the Jews to truth, through their own perverseness. Shall he therefore be silent? Nay, he must be the more out-spoken.

There are important facts which bear directly on the question involved in declarations like these in the New Testament as well as in the Old, and which must have a determining force in interpretation from the law of usage they present. "The conversation of the Arabs", says Sir Samuel W. Baker, "is in the exact style of the Old Testament. They believe in the continual action of Divine special interference. Should a famine afflict the country, it is expressed in the language of the Bible, 'The Lord has sent a grievous famine upon the land'; or, 'The Lord called for a famine, and it came upon the land'. Should their cattle fall sick, it is considered an infliction by Divine command; or should the flocks multiply, it is attributed to special interference. The sudden and desolating arrival of a flight of locusts, the plague, or any other unforeseen calamity, is attributed to the anger of God, and is believed to be an infliction of punishment upon the people they visited precisely as the plagues of Egypt were specially inflicted upon Pharaoh and the Egyptians . . . If in a dream a particular course of action is suggested, the Arab believes that God has *spoken*, and directed him. The Arab scribe would narrate the event as 'the voice of the Lord' having spoken to the person, or that 'God appeared to him in a dream, and said'. This striking similarity to the descriptions of the Old Testament is exceedingly interesting to the traveller. With the Bible in one hand, and these unchanged tribes before the eyes, the past becomes the present, the veil of three thousand years is raised, and the living picture is a witness to the exactness of the historical description" (Abyssinia, pp. 129, 130).

These, then, are simply the general conception, and usage of speech, of the times when they were written. There can therefore be no such inspiration in the writers, whether of the Old Testament or the New, as to oblige us to put these phrases into our modern speech and formularies of faith, or shape our conceptions of things by them. They are to be adopted according to the decisions of science, which is truly a revelation of God, or according to our reason and our tastes. The fact of sure results of obedience or disobedience to spiritual and moral and physical laws, is far more needful to be apprehended, and to become a determining force in all the acts of our lives; while these results, as it is one of the chief glories of Christ to have taught, are under the infinitely wise and good Providence of our Father in heaven.

41. SAW HIS GLORY; AND HE SPOKE OF HIM: i.e. the prophet had a vision of the glory of the Christ, and spoke of him. What was the stand-point of the prophet? Immediately after what John has quoted, the prophet adds:

How long, Lord? And he said,
Until the face of the ground be left utterly desolate,
And Jehovah have removed the men far away,
And there be a great ruin in the midst of the land.
And still in it shall there be a tenth,
And it shall again be for extermination.
[Yet] as the terebinth and the oak,
In which in their cutting down a stock is left,
A holy offspring [shall be] its stock.

The prophet has a vision of the long future, in which, after repeated excision, the nation shall flourish again, and, as he heard proclaimed by the cherubim, the whole earth shall be full of the glory of the Lord of hosts. He had a vision of the Lord of hosts reigning both then when he spoke, though the Jews were so rebellious, and in the distant ages reigning more gloriously still.

These latter times of the display of the Divine glory had now come. With Christ's own description of the glory to which his sufferings were to lead the way, his repeated allu-

sions to the glory to which he was to be received at the right hand of the Father, his sublime declaration that the Son of man was to come in the glory of his Father and all the holy angels, it was really also the glory of Christ, while from another point of view it was the glory of the Father. It was a glory described by John with the remembrance of those words of his Master, "*And now glorify Thou me with thine Own Self*"! It is not the language of mere poetry, "I cannot go where HE is not . . . the Light ineffable." Jehovah is the centre and source of all glory; and the disciples, with their highest conceptions of their Master's glory, never forgot this.

From these points of view the Evangelist never could have viewed the Christ as being himself in person that Lord of Hosts, whom the prophet beheld in vision as seated on a high throne in the temple in the majesty of an oriental monarch, with the train of his robe of light (as the sun's *rays*) filling the temple. Nay, in the Book of Revelation, where this vision of Isaiah is amplified and made more gorgeous and distinct (iv. 1 — v. 14), the Evangelist has the *explanation* of what in his Gospel he ascribes to the Christ, when before Him who sits on the throne, the Lord God Almighty, there comes the Lamb to take the book out of the right hand of Him who sits on the throne, and the homage is rendered, "Thou art worthy", and the ascription of praise is given *to Him who sits on the throne and to the Lamb.*

44–50. These verses are not a fresh discourse on another occasion, but added as a remembrance of what was said on the occasion just described.

Next in order, according to Tischendorf's Synopsis, come the remarks of Jesus to his disciples after he had again left the city, and had his attention called by them to the vastness and magnificence of the buildings of the temple (M't xxiv. 1–42, xxv. 1–13, 31–46; M'k xiii. 1–37; L'k xxi. 5–36); then the last and successful plot of the chief priests and elders, aided by the treachery of Judas; and next the preparation for the paschal supper (M't xxvi. 1–5, 14–19; M'k xiv. 1, 2, 10–16; L'k xxii. 1–13), to be followed by the supper itself.

XIII.

[Comp. M't xxvi. 14–16, 20–25, 31–35. — M'k xiv. 17–21, 27–31. — L'k xxii. 14–18, 21–27, 31–34.]

1, 2. Comp. on xii. 1. — THE DEVIL &c.: the evil suggestion, passing into purpose and deed, is the important fact; which is separable from the mode of conceiving the fact.

3, 4. The lowly act is viewed in connection with the assurance which Jesus had of his immediate glory. The reading in v 2, "taking place", fixes it at the *commencement* of the supper.

5. THE BASIN: usually provided. — 6. MY: emphatic. Lit., *thou for ever mayst in no wise wash my feet.*

7–17. AFTERWARDS: Peter's flat refusal, though he was assured he would know the reasons after the act had been performed, and then the sudden revulsion of feeling in him — how characteristic! Equally characteristic, too, the reply of the Master to the now excessively submissive disciple, with the transition of thought to something deeper than the need, after having bathed, of washing merely the sandalled, travel-stained feet. The reasons for the act come out plainly enough in vs 13–17. The love of preëminence among them, which he had previously sought to subdue, appears again (L'k 24–27) even at this the Last Supper, perhaps in selecting the seats to be occupied; and it must be destroyed, or prove fatal to his cause. The means he adopted must have been suggested on the spot; but he never acted or spoke more nobly and more wisely. That bent form in undress, performing the menial service, then resuming the seamless robe, still speaks to us, as none other speaks, and says to us in regard to kind offices toward others in the daily life, "If you know these things, happy are you if you do them!" Happy, in love serving one another, in honor preferring one another.

18. LIFTED UP HIS HEEL: the metaphor is taken from a vicious animal that kicks his owner.

20. Remembering that the blow, so unexpected to them-

selves, was not so to their Master, and cherishing a sense of the greatness of their mission, would always sustain and reassure them.

23. ONE WHOM JESUS LOVED: a phrase that could have come from none other than the writer of the book.

27. SATAN ENTERED: Judas growing more and more alienated by all he saw and heard; losing all sympathy at last with him whom he saw taking the form of a servant, but whom he had hoped to see a great earthly king; compelled moreover to give up all hope of selfish gain from place, and in his avarice ready to clutch at a very few pieces of silver, he became desperate, and departed in haste, as though fearful that unless he acted with despatch his victim would after all escape him, and the bribe be lost!

38. The prediction of the denial is put by Luke and John before they left the chamber; by Matthew and Mark after they had come out to the Mount of Olives.

XIV.

1–4. BELIEVE: it may be either imper. or indicative. — BECAUSE: connected as motive with "Let your heart not be troubled". — MANSIONS: or, places of abode. — I AM COMING AGAIN: not that Jesus had in his thought a personal coming, but sought to produce in them a feeling of certainty of permanent reunion with him. — YOU KNOW THE WAY: asked perhaps in the tone of inquiry, i.e., you know the way, do you not?

6. He is the only one able to communicate, and that has communicated, the true knowledge of the Father; and in this sense *none comes to the Father*, none attains to the full consciousness of the Father's presence, and to the sense of his paternal love, *except through Jesus Christ.*

22, 23. The disciples were expecting a great public Messianic display, nor dreamed of a manifestation not also visible at the same time to everybody. But it was to be spiritual, increasing in glory through love and obedience. Comp. verse 17; 1 Cor. ii. 7–16: 2 Cor. iii. 7–18.

7–14. HAVE SEEN HIM: practically, virtually, seen him,—though apparently not aware of it,—as present in the words and works of Christ. "*The Father who abides in me*", says Jesus, "*does his works.*"—HE WHO HAS SEEN ME HAS SEEN THE FATHER: the apostle Paul has said (Rom. i. 20), that "ever since the creation of the world the unseen things of God, even his eternal power and divine nature, are clearly seen, being understood by what He has made". *Just so is* THE FATHER *clearly seen, being understood by his new creation* in Jesus Christ, and by Christ himself who is also his work. He is as clearly seen as the soul is seen by what it does through the body. But does Jesus therefore teach his own "coëqual and coëssential equality with the Father", any more than Paul teaches that the creation is coëqual and coëssential with God, or than that the body is coëssential with the soul? The reasoning of many theologians on these verses is a great deal more subtile, but far less conclusive, than to infer that the Son is the Father—as some have maintained. Tholuck has well suggested that "in using the expressions in these chapters for doctrinal theology, there must not be too anxious adherence to the letter". But more important still is it, that neither doctrinal theology nor an anxious adherence to the letter should become, as it does to so great an extent, the occasion of missing that view of the Father, which Jesus well knew was the highest inspiration and comfort of the soul.

In respect to the words, "I am in the Father, and the Father is in me", they are intelligible through vs 10, 20 and xvii. 21, 23. Closer unity of fellowship with Jesus and with one another will lead to clearer and juster conceptions of the unity of God and Christ. And the converse is true, that the latter will promote the former.

12, 13. Comp. on v. 20.—BECAUSE &c.: and can therefore exercise wider power.—IN MY NAME: for my cause and as my disciples. Of course there is limitation to prayer in some directions. "The excepted clause, 'Not my will, but Thine be done', lies at the basis of every acceptable prayer" (John

Howe). So prayed Jesus, and from his piety was heard, though the cup could not pass from him (Heb. v. 7).

15. HELPER: this meaning of the Gr. word is according to established usage; also its interpretation as *personification*, expressing the *spiritual influence* that should come from the Father to their minds in connection with remembrance of their Master, and to the world in connection with believing through the disciples' word. Nay, the Master himself would become to them the real Helper, in the new and pure light in which he would appear (1 John ii. 1, 2 Cor. iii. 17, 18), and be the Spirit of God in their souls. So come back to us dear departed ones in God, who are better understood, and speak to us more effectively than before. So on Pentecost, by unwonted influence of God's Spirit, the disciples were flooded with new ideas and emotions, and spoke with new tongues, and testified with new power concerning Jesus as the Christ, and three thousand were converted in a day.

18. BEREAVED: lit. *orphans*.

30. THE PRINCE OF THE WORLD &c.: he speaks of the spirit of evil incarnate in the combined ecclesiastical and civil power proceeding to arrest and put him to death; of the kingdom of evil antagonistic to the kingdom of God. He is calm and steadfast in view of its approach. Nothing however will be found to induce any change of purpose in himself, nothing to cause him to avoid meeting the crisis. The crisis itself has come, that the world may know his love and obedience to the Father. He is ready now to go, and calls on his disciples to rise from table and be ready to accompany him. — IN ME HE HAS NOTHING: perhaps like the German, "er soll mir nichts anhaben", *he harms* (will harm) *me not*. De W. translates similarly — "er hat mir nichts an."

31. [IT IS]: or the ellipsis may be supplied by "he is coming" from the preceding verse (comp. xv. 25). To connect "Rise", with the preceding clause by a comma, without an ellipsis, as many do, is not so well (see also M't xxvi. 46).

XV.

They would hardly be ready to depart at the moment of rising. Some needful work remained to be done. He had hitherto spoken as they sat at table, he now speaks after having risen. Possibly, what follows in these three chapters *may* have been uttered on the way, and before going outside of the walls of the city.

3. PRUNED: expressive of his having removed many of their errors and faults, and by his culture and discipline prepared them for their future work.

6–8. Tholuck, Meyer and Winer consider the *aorists* in these verses as "proleptic". — SHALL HAVE: so Crosby and Kühner regard the force of this phrase, which lit. is, *they shall happen (take place) to you.*

18. YOU KNOW: or, imperative, *know.*

25. Instead of "[it is]", the ellipsis may be supplied by the phrase *they hated*, understood from v 24.

XVI.

2–4. WOULD THINK &c.: Comp. Acts xxvi. 9. — TOLD YOU NOT: equivalent to not so particularly and plainly told. Any attentive reader may, as Tholuck says, discern "an inexactness in John's style"; which however ought not to be an occasion of offence, nor cause him here to be set down as contradicting M't v. 10, x. 16.

5–7. NONE OF YOU ASKS: i.e. now asks, as you did before (xiii. 6, xiv. 5). They had at last comprehended that he must really go from them, and are full of sorrow on account of it. — IT IS EXPEDIENT &c.: comp. on xiv. 15. His frequent repetitions in these chapters are owing to their state of mind, and his wish to have them remember what he is saying.

8–11. IN RESPECT TO RIGHTEOUSNESS: his righteous cause. The Helper, through their preaching, will convince the world that Jesus is the true Christ. — STANDS JUDGED (the perf.

pass.): baffled, sentenced to final overthrow — fulfilled at first in baffling the designs of the Jewish and Roman enemies of his religion, and next in the subversion of the powers themselves, both civil and ecclesiastical. And still is "the prince of the world" judged in the overthrow of oppression and wrong.

12–15. See under v. 28. — IN ALL THE TRUTH: i.e. in reference particularly to what he had yet to say. — WILL TAKE OF MINE &c.: mark the qualification which Jesus makes, so that his disciples shall neither misunderstand him, nor themselves regard any thing bestowed on them as merely their own. So moreover, without presumption, may each one in the filial spirit say with Jesus, "Every thing that the Father has is mine", and appropriate to himself the words of the poet Cowper:

> "His are the mountains and the valleys his,
> And the resplendent rivers; his to enjoy
> With a propriety that none can feel,
> Save who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling say, My Father made them all".

26, 27. Not as yet had they imbibed the filial spirit, so as to go to the Father and ask freely, as sons. They had hitherto wanted the Master to ask for them.

30. NO NEED THAT ANY ONE ASK THEE: he knows their difficulties without needing to have them particularly stated, and can solve them.

31. With their strong asseverations of belief that this one thing they certainly knew, viz. that he came from God, how little as yet they understood him, or understood themselves!

32. Here indeed, in the consciousness that the Father is with us, is the fountain of peace and strength.

33. OVERCOME: overcome it as a hostile force. The pronoun "I" is emphatic, and he encourages them to trust that *they* too should overcome; overcome the more certainly as he had also broken the adverse power, and rendered it less formidable.

XVII.

1–4. RAISING HIS EYES TO HEAVEN: looking out from the chamber where he was. Luther loved to pray standing by an open window. — AS TO ALL: neut., the collective whole. — THAT THEY KNOW: see Var. Readings. This knowledge is itself the eternal life. — THEE, THE ONLY TRUE GOD: it seems a poor device, to say that this is antithetic only to the false gods of the heathen, when it declares THE FATHER, absolutely, THE ONLY TRUE GOD. And he is so, if any faith is to be put in the teachings of Jesus Christ. All beside that men call God, he excludes. Yet is God revealed in his true Fatherhood, in his purposes and works of Grace and Truth to men, by Jesus Christ. To know him whom the Father sent, is to know the Father; and thus to know the Father, and Jesus the Christ, is a great thing in these days, and in all days. It is vastly more difficult, *and more rare*, than to accept the various human standards of belief in the world.

5. POSSESSED WITH THEE: possessed in the divine purpose. Comp. for usage under pp 429, 436, 464.

9. I AM ASKING: his anxiety being at the moment wholly for his disciples.

11, 12. IN THY NAME, it is not easy to decide, whether the thought of Jesus is, *keep them by thy power* still, after I am gone from them; keep them, as I by thy power kept them: or, *keep them steadfast in the service of thy name and authority*, which Thou hast given to me, and I have transmitted to them, as a sacred trust (comp. vs 6, 22). The latter seems preferable. Mark the *unity* prayed for — "that they may be one, as we are", and see vs 20–23.

20. Now comes the earnest prayer for others; for their unity, in order "that the world may believe that Thou didst send me". There is nothing more needful than this for the conversion of the world. "In all time, the spread of Christianity is most advanced by the power of the Christian life"

(Neander); and this life, by general consent, is the most healthy and vigorous and fruitful, in Christian unity.

24. BEFORE THE FOUNDATION OF THE WORLD: comp. on verse 5; also Eph. i. 4; 1 Peter i. 20; Rev. xiii. 8, xvii. 8. The glory shall prove worthy of that infinite and eternal Love to have prepared, and he who follows the Master will assuredly behold and share it.

In the Gospel of John is no account of the institution of "the Lord's Supper". He of all the disciples needed less the positive command for observing it, and his omission to record it was perhaps occasioned by this.

XVIII.

[Comp. M't xxvi. 30, 47–75; xxvii. 1, 2, 11–23. — M'k xiv. 26, 43–72; xv. 1–14. — L'k xxii. 39, 47–71; xxiii. 1–5, 13–23.]

1–4. WINTER-STREAM: in summer it was a dry bed; it is now dry through the year. — THE COHORT: the detachment of soldiers on duty at the Passover. — TORCHES AND LAMPS: because, although it was full moon, there were in the ravine many dark recesses which they supposed it might be necessary to search. CAME FORTH &c.: he had posted his disciples probably within the garden, near the entrance; and then taking with him the three, went in still farther, when, having also stationed these, he advanced about a stone's throw from them. He used these precautions in order not to have Judas come upon him by surprise, especially while he was in prayer. For he had said, "I lay down my life of my own accord; no man takes it from me". He was resolved to surrender voluntarily. His expectation, every moment, of the arrival of those sent to arrest him, occasioned the *startled* movements described by Mark.

The agony of prayer in Gethsemane, John omitted; perhaps because it was his chief object to relate what he himself saw and heard, and could bear personal testimony of. The three Synoptical writers give the details.

It was when Jesus came the last time to the three, and in

the very moment of addressing them, that the crowd headed by Judas made their appearance. Hence the needlessness of the disciples watching any longer, and his remark to them that they might just as well sleep on. He perhaps waits the approach of the faithless disciple, who comes forward alone, and who, having given the sign agreed upon, goes back and stands with the soldiers and Jewish servitors. Jesus immediately advances to meet the official authorities, and asks their errand.

6. FELL TO THE GROUND: when he told them that he was the one they were in pursuit of, they retreated a few steps and fell to the ground in homage — a spontaneous tribute to their sense of his nobleness and greatness, if indeed his face shone not with the glory of inward peace after victorious struggle, above the glare of the torches. There were those among them who probably had not lost the impression he had made on them, when, having been sent by the ecclesiastical authorities, they had not the moral courage to lay hands on him, and returning without him to their employers said in excuse, 'Never so spoke a man as this man'. The history of executions of noble men and women is not without parallels to this event in the life of Jesus. It is not necessary to suppose that all the officials so felt; for some of them afterwards showed a very different spirit. But the alternation from homage to mockery in such men, especially in presence of their superiors encouraging the mockery, is not strange.

Jesus again going up to them of his own accord while they are still prostrate, asks them a second time, Whom are you seeking? and once more affirms, I am he. Not until then did they advance to arrest him.

8, 9. SUFFER THESE &c.: his solicitude for his disciples is apparent to the last, and his request in their behalf should be considered in connection with what is elsewhere said, that "they all forsook him and fled." — THAT IT MIGHT BE FULFILLED: one sense, though not the chief, in which his words in xvii. 12 were fulfilled.

11. The reasons assigned for commanding Peter to sheathe

his sword, one of them recorded by John, and the other by Matthew, are characteristic; the latter implying that Peter was resisting the civil authorities, and exposed himself to the penalty of death.

13–27. TO ANNAS FIRST: a great deal depends on verse 24th, for the right understanding of this passage. Is verse 24th parenthetic, and to be translated, Annas *had* sent him bound to Kaïaphas? So Tholuck, Norton, Td (7th ed.) C. V. &c. regard it, and Tholuck even suggests that it may be a gloss. They consider the trial as having taken place before Kaïaphas, in harmony with M't xxvi. 57–75. The circumstance that it is only Kaïaphas whom John explicitly calls "high priest", seems to confirm this.

But Tischendorf in his Synopsis prefixes to v 24 the particle *Thereupon*, or *Therefore*, on the authority of the Vatican and a few other Uncials (the Sinaitic has *And*, or *But*, which is consistent with the verse being parenthetic), three or four copies of the Italic, the Syriac of the 5th century, and Cyril. This puts the previous occurrences, in 15–23, together with a part of Peter's denial, into a preliminary trial before Annas —Tischendorf, however, rather arbitrarily transposing vs 25–27 to between vs 18 and 19, and putting all the denials before Annas.

It is consistent to suppose that in the Synoptics, the transaction is treated as one whole, but in John we have the particulars of an examination before Annas, while that before Kaïaphas is not touched upon. This is the more plausible, if we may assume Annas to have had an apartment in the same house with Kaïaphas, to which there was one court or yard where the denials of Peter took place.

28. Comp. under xii. 1.

30–36. The Jews decline at first to present a distinct charge, knowing well that they really had no just grounds for any, and they seem to take it for granted that Pilate would be their tool. They knew that he loved office and emoluments, and was aware that his continuance in these depended on their forbearance to inform against him for many iniquitous

acts of his administration. But he insists on at least the legal form of trial, and tells them, in a way to remind them of their civil impotence, that he wishes to have nothing to do with their affair. Having obtained the charge (as implied in v 33, and expressly stated in the Synoptics), he seeks to obtain a confession from his prisoner. Jesus is too wary to criminate, and too noble directly to exculpate himself, under such circumstances; but his answer is a vindication and revelation both—viz. that he is engaged in no seditious attempts, and has no ambitious schemes; that were his a civil kingdom, as his enemies represented, his own officers would even now struggle hard against those of the Jews to rescue him, and be right in so doing.

37. Pilate taking occasion from the word "kingdom" returns to his effort to get a direct confession. The answer of Jesus puts the emphasis of a concession on the part of Pilate himself—'*Thou* sayest that I am a king'. Neither does he deny; but he adds that his kingdom is the realm of truth; that to promote this he had been born into the world; and asserting that he expected only those receptive of the Truth to become his disciples, let Pilate make the application to himself if he chose.

38. WHAT IS TRUTH? asked with the air of a man who had at least in his better days believed it could be found, but had given it up in homage to evil, nor cared now to stop to have the question answered. Again he goes back, and publicly confesses that his examination had disclosed no guilt in the man.

XIX.

[Comp. M't xxvii. 24–50, 57–61.—M'k xv. 15–37, 42–47.—L'k xxiii. 24–34, 38, 35–37, 39–46, 50–56.]

1–10. The scourging was a regular part of the legal process, to compel a confession of guilt. There was only one scourging. After its infliction, Pilate suspended the execution of the sentence as long as possible, but in this case no new results

appeared. Jesus, in the dress in which the soldiers had in mockery clad him, is led forth, seemingly to make the affair appear ludicrous to the Jews, and induce them to desist. But they shouted fiercely for their victim; and again Pilate, protesting that he had found no guilt in him, made another effort to get off from having anything further to do in the matter — which brought forth from the Jews a new charge, making him however less disposed to gratify them, and filling him, superstitious as well as skeptical, with dismay. He returns to his prisoner with an impetuosity of inquiry demanding to be satisfied, like Horatio addressing the ghost of Hamlet's father, 'Whence art thou?' The extraordinary attitude of his prisoner, at first not deigning him a syllable of reply, then breaking the silence by his answer to a second question in words that could not but make the Roman judge feel the moral greatness of the man before him, impressed him deeply, and sent him away with a determination to seek directly his release.

The form of that remarkable answer, — the pronoun "it" not referring to "authority", but connected with the verb and neuter participle used impersonally, — seems to decide its point to be, that if Almighty Power above had not permitted it, the Roman ruler would not have had Jesus before him at all, whether to release or crucify. Not without sin was Pilate himself thus far, in his temporizing proceedings, and in willingness to give his prisoner over, even without form of trial, to the merciless Jews. Not without still deeper sin could he further proceed. But there lay a heavier sin at the door of the high priest and Council who had delivered him up.

But in vain the struggle of the Roman ruler's conscience, and some remains of humanity in him, and perception of true greatness, with the dictates of selfish interest and worldly policy. He yielded, as any one who knew his character, or saw his course on this occasion from the beginning, might have predicted he would do, and as Jesus knew he would do. It may have been too much for any Roman ruler then living to have done his duty to God and justice under like circum-

stances — viz. to refuse complicity with Jewish wickedness and, if need be, resign. But least of all could such a heroic act be expected of Pilate; and therefore coming forth he sat on the elevated seat placed on the pavement of tesselated work, where judgment was usually given in the district of Judæa. Stifling all the better feelings of the heart, taunting the Jews to the very last, angry with them for compelling him to do the deed, but finding one source of genuine satisfaction in humbling these men, who boasted of their heroic ancestors and claimed always to have been independent, by extorting from them a public confession of their subjection to the Cæsar of Rome, he gave his prisoner over to them in accordance with the solemn forms of law.

On verse 14th, see under xii. 1. The hour of sentence which in John is made the 6th, if determined by the Jewish mode of reckoning, is utterly irreconcilable with the Synoptics, especially with Mark, who puts the time of crucifixion at the 3rd hour, three hours earlier than the sentence. If the Roman mode may be followed, which we know from Josephus was common even in Judæa (and John wrote in Ephesus), then the 6th hour is 6 o'clock in the morning, three hours before the crucifixion, and John is in harmony with Mark. Possibly the Greek numeral may have been inadvertently altered.

12. UPON THIS: see on vi. 66.

18–21. No two Evangelists agree in the form of the inscription, though it is essentially the same in all. Probably Pilate wrote out the original form; and he is to be respected for one thing, though he may have said it between his teeth — that he told the dissatisfied Jews the title should stand as he had written it, and be a public emblazonment of the sentiment, that on the cross, nailed there at the bidding of the Jews, hung the only man of them all, fit to be their King.

26–30. The last words of Jesus, commending his departing spirit to the heavenly Father (L'k xxiii. 46), go up with the fragrance of filial love toward his mother, and with the highest expression he could give of confidence in the disciple whom he loved. This, as that disciple records, completed his

work on earth, and fitly completed it. The death-struggle came on. 'I thirst!' was his faint intimation of a wish to have an act of kindness done him, after a piercing cry uttered in a paroxysm of agony which involuntarily forced out the words, 'My God! my God! why didst Thou forsake me?' Receiving the sponge full of sour wine to his lips, he exclaimed, 'It is finished', and his spirit was at rest in the bosom of the Father.

It was the inflammation and fever produced in his system by driving the spikes through the palms of his hands (that most tender spot where so many nerves meet), that caused the thirst. He had refused the drugged-wine, mercifully given to stupefy, and probably taken by the two malefactors; but the sour wine, from the vessel put there probably for the soldiers' use, he accepted.

34, 35. John may have made this asseveration in his Gospel in order to show, that Jesus had a body of real human flesh and blood. For in his 1st Epistle he seems to have had the "Docetæ" in view, who denied that the Christ had come in flesh and blood; and hence the value to him of a fact demonstrating it.

The body was pierced with the broad part of the lance. Says Ebrard in Tholuck, in language "based on medical observation", "The lance might strike several blood-vessels, might come in contact with points at which extravasated blood was collected, where serum and placenta were in a state of separation, and the former alone flowed out, and as the lance entered more deeply, it might touch places in which the blood was fluid".

Between vs 30 and 31, Tischendorf puts the account ot the portents, and of the centurion, as recorded in the Synoptics, and, after the close of the chapter, the stationing of the guard.

XX.

[Comp. M't xxviii. 1–4, 8–10. — M'k xvi. 1, 4, 8–11, 14. — L'k xxiv. 1–3, 9–12, 36–43.]

Between vs 1 and 2, Tischendorf puts the appearance of the angels in the sepulchre to the women; between vs 18 and 19, the flight and bribery of the guard, the manifestation on the way to Emmaus.

1. OUT OF: comp. on M'k xvi. 3.

2. WE know not: although John mentions only the Magdalene, his language implies that other women were present. Tischendorf (Synopsis) seems to consider the record by Matthew of the manifestation of Jesus to the women to be one and the same with this to the Magdalene. Matthew, xxviii. 9, can be harmonized here with John, by considering him to speak of "the women" as he also spoke in the same general way of the robbers taunting Jesus, when we know that only one of them did so; and of *two* Gerasene demoniacs (viii. 28), when Mark (v. 1–16) and Luke (viii. 27–36) speak only of *one*. Or it is like the mention of two angels by Luke and John, and of one by Matthew and Mark. Only Mary the Magdalene probably came back a second time to the sepulchre, and near it the scene took place. The supposition of two manifestations, one to the women and another to Mary, is attended with inextricable difficulties, and has never been satisfactorily made out. Indeed, if the events as they stand in the four Records cannot all be clearly made to harmonize, yet there is so much in common in which they agree, and the testimony is of such a character, that every moral and legal precedent demands its acceptance.

8. BELIEVED: that he had risen from the dead — John's insight being clearer than that of all the rest.

14–18. The possibility of a real resurrection was utterly out of Mary the Magdalene's mind, and the removal of the precious remains to some unknown place, as if to deprive his disciples of paying him any further honor, overwhelmed her so

as to render her unable to mind anything else. Not even Christ's direct address to her, probably in his natural tone, made her suspect his presence, appearing, as he then must, in the undress usual with a gardener at work, and blinded as she herself was by her tears. But when she heard her own familiar name once more uttered by that voice, tender as a mother's, as though he would say, 'Mary, dost thou not know me?' she sprang forward and grasped his feet in homage — his word of caution, "Touch me not", seeming not to have reached her in season to prevent it. The words he uttered (if no reason for them could be assigned from his undress) were to allay her very great excitement, to calm her in the transition of feeling from deepest grief to the very ecstasy of joyful surprise. Nor from this point of view is there the least discrepancy with verse 27th of this chapter, or with L'k xxiv. 39. He tells her that he had not yet been to the Father, whither he had told his disciples he must first go before he should come back to tarry with them. There was even immediately an important duty which he wished her to perform — to go and communicate the glad news to the rest; and forthwith she went, exclaiming with breathless eagerness when she reached the band of disciples, "I have seen the Master!" adding afterwards what she had been told to communicate. It need not be said, that there is something in these sayings and doings inconceivable as human inventions, and bearing the unmistakable impress of reality.

The words of Jesus, "Go, tell my brothers, I ascend to MY FATHER and YOUR FATHER, and MY GOD and YOUR GOD," are very precious as helping us to believe and feel that the God and Father of Jesus Christ is truly also *our* God and Father. This "truth as it is in Jesus," received unreservedly, enables us to say more and more heartily, "Our Father, who art in heaven, hallowed be thy name," in that spirit of filial love and reverence which was and still is pre-eminently "the spirit of Christ." No consolation so deep and all-pervading in sorrow, no motive more powerful to inspire the believer with a cheerful courage both to do and suffer all the Divine will.

Dean Alford says that "this distinction, 'my and your', has been observed by all Commentators of any depth, as indicating an essential difference in the relations". On the contrary, "my and your" are often employed to make an assertion more emphatic, indicating that it is not only mine but yours, and yours in the sense in which it is mine. And this was the very thing that Christ said. His idea of the heavenly Father is the distinctive feature of the religion which he preached, and the great source whence flowed his perfect life. It was his last utterance before he expired on the cross; his first to Mary Magdalene and her fellow-disciples after he rose from the dead. The filial spirit toward God and the fraternal spirit toward man — with that he sought above all to imbue them; and the very night before he died they showed how little they yet had of it. Hence his language, Go to my brothers and tell them, I ascend to my Father and your Father, and my God and your God. To insist that Christ says this from one point of view and Christians must say it from another, certainly is without support anywhere in the N. T., is against the spirit of it, and tends directly to shut men out of "fellowship with the Father and with his Son Jesus Christ."

19. John does not say that Jesus entered *through* the closed doors. Rather, they opened at his will. For, that he had still a veritable human body is true, if Luke xxiv. 40 is reliable, and his partaking of food was not erroneously recorded.

22. BREATHED: an act symbolic of the Spirit they should receive.

23. FORGIVE, RETAIN: instanced in the treatment of Simon Magus, Ananias and Sapphira, the incestuous member of the Corinthian church, &c.

28. MY MASTER! and, MY GOD! two different exclamations, the one of recognition of his Master and faith in him; the other of deep, reverent wonder. They are impetuous utterances in perfect accord with the declaration of Thomas in verse 25th above, and characteristic of the man. The last exclamation, "My God!" was not a mere idle word, but a

sincere lifting up of his soul to God, Lord of all Power and Might, and Source of all Good. For such clauses as "My Lord! and, My God", see M't xix. 19, M'k vii. 10, L'k xxi. 8.

XXI.

This Chapter, with the exception of the last verse (which is bracketed by Tischendorf and rejected by many), is considered by Meyer and most critics as an Appendix either from John's hand or dictated by him; by Lücke and others, as unauthentic.

2. Probably Nathanael was the same person as Bartholomew (son of Tolmai; like Barjonah, son of Jonah). The name "Bartholomew" does not occur out of the list of apostles, nor the name "Nathanael" in it.

6. Fishermen often come suddenly on a school of fishes; but the marvellous knowledge of Jesus is shown in telling them to cast again, and where to cast.

15–19. Not the many faults of Peter could prevent him from fearlessly appealing to the knowledge of the Master that the erring disciple really loved him, or prevent the Master from bestowing, after salutary discipline indeed, this most grateful evidence that the disciple who had denied him still had his confidence and love; and he did it the more freely, as with deep sympathy he beheld in the future the suffering close of the disciple's earthly career for his sake.

21. AND THIS [ONE] WHAT? what his work and destiny? a little ambition perhaps, a little officiousness still remaining, and yet not unmixed with a sincere feeling of interest in one associated with himself on so many important occasions, and his own personal friend. But he needed just the answer he received. It is more important to follow Christ faithfully, one's self, than to know what the special duty and fate of others are to be. — TILL I COME: it is absolutely certain from history that John the beloved disciple lived years after that Coming, which, having special reference to Jerusalem, was to affect not only that city, but the Christian church and the world for all time.

In some very just strictures on Raphael's cartoon of the Charge to Peter, Mr. Ruskin ("Modern Painters", vol. iii. pp. 53–55) thus speaks: — "I suppose there is no event in the whole life of Christ to which, in hours of doubt or fear, men turn with more anxious thirst to know the close facts of it, or with more earnest and passionate dwelling upon every syllable of its recorded narrative, than Christ's showing himself to his disciples at the lake of Galilee. There is something pre-ëminently open, natural, full-fronting our disbelief in this manifestation. The others recorded after the resurrection, were sudden, phantom-like, occurring to men in profound sorrow and wearied agitation of heart; not, it might seem, safe judges of what they saw. But the agitation was now over. They had gone back to their daily work, thinking still their business lay net-wards, unmeshed from the literal rope and drag. 'Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee.' True words enough, and having far echo beyond those Galilean hills. That night they caught nothing; but when the morning came, in the clear light of it, behold a figure stood on the shore. They were not thinking of anything but their fruitless hauls. They had no guess who it was. It asked them simply if they had caught anything. They said, No. And it tells them to cast yet again. And John shades his eyes from the morning sun with his hand [The rising sun was however shining across the lake upon the western or northwestern shore, where Jesus doubtless was, and lighting up his form. Tr.] to look who it is; and though the glinting of the sea, too, dazzles him, he makes out [rather, clearly perceives] who it is, at last; and poor Simon, not to be outrun this time, tightens his fisher's coat about him, and dashes in, over the nets. One would have liked to see him swim those hundred yards, and stagger to his knees on the beach.

Well, the others get to the beach, too, in time, in such slow way as men in general do get, in this world, to its true shore, much impeded by that wonderful 'dragging the net with fishes'; but they get there — seven of them in all —; first the

Denier, and then the slowest believer, and then the quickest believer, and then the two throne-seekers, and two more, we know not who.

They sit down on the shore face to face with Him, and eat their broiled fish as he bids. And then to Peter, all dripping still, shivering, and amazed, staring at Christ in the sun, on the other side of the coal fire, — thinking a little, perhaps, of what happened by another coal fire, when it was colder, and having no word once exchanged with him by his Master, since that look of His, — to him, so amazed, comes the question, 'Simon, lovest thou me?' Try to feel that a little, and think of it till it is true to you."

LIST OF REFERENCES IN JOHN TO THE OLD TESTAMENT.

Chap.	i. 23	Is. xl. 3.	Chap.	xii. 15	Zech. ix. 9.
,,	ii. 17	Ps. lxix. 9.	,,	,, 34	Ps. lxxxix. 29, cx. 4.
,,	iii. 14	Num. xxi. 8.	,,	,, 38	Is. liii. 1.
,,	vi. 31	Ps. lxxviii. 24.	,,	,, 40	,, vi. 9, 10.
,,	,, 45	Is. liv. 13.	,,	,, 41	,, vi. 1, 5.
,,	,, 49	Ex. xvi. 15.	,,	xiii. 18	Ps. xli. 9.
,,	vii. 22	Lev. xii. 3, Gen. xvii. 10.	,,	xv. 25	,, lxix. 4, xxxv. 19.
,,	,, 38	Zech. xiv. 8, Is. lviii. 11.	,,	xix. 7	Lev. xxiv. 16.
,,	,, 42	Mich. v. 2.	,,	,, 24	Ps. xxii. 18.
,,	viii. 5	Lev. xx. 10.	,,	,, 28	,, lxix. 21.
,,	,, 17	Deut. xix. 15.	,,	,, 36	Ex. xii. 46, Ps. xxiv. 20.
,,	x. 34	Ps. lxxxii. 6.	,,	,, 37	Zech. xii. 10.
,,	xii. 13	Ps. cxviii. 25, 26.			

APPENDIX.

JOHN I. 1–18.

I WAS unable to find room in the Notes for all I wished to add on the Proem to John's Gospel, and on Jo. viii. 58, and I therefore place a portion here in an Appendix. The matter being supplementary, it should be read in connection with what is said on the same subject in the Notes, in order to be read understandingly, and to have whatever degree of force it possesses, whether great or small, justly estimated. I shall proceed verse by verse, with considerable minuteness, in order to show the student my general method of research throughout the Translation, and to put him in a position, so far as I can, to decide intelligently on my fidelity, and, what is higher than my success or failure, on the nature and contents of the Record. I have not merely looked at the lexicographers and grammarians, but have gone to the authorities which they have quoted for their definitions and for their statements of Greek usage. I have not, to my knowledge, lost sight of, certainly I have not in a single instance disregarded, the context. I have sought aid from the ablest and best critics and commentators and translators that have gone before me, and often obtained it — directly, or by suggestions which never would have occurred to me but through intercourse with them. I have often also turned away disappointed or dissatisfied, and been compelled to decide independently for myself.

I have compared, more than once, my own translation of the two passages above mentioned, with that of Dr. Noyes.

Any one making the same comparison will not, I think, fail to see, that where he differs from the Common Version I agree with him in the majority of points — often in the very words, oftener in the scope and general meaning. And the points in which I differ from him here, as well as from him and the Common Version together, are in themselves slight, except in verses 9, 14, 15, 18, of the first chapter, and except particularly in what I suppose was his view of the Word as a Person, and in his translation of Jo. viii. 58.

(1) Professor Norton, with myself, has interpreted "the Word" as a *personification*. He did so, believing at the same time that Philo, in writings contemporaneous with the early period of Christianity, spoke of the Word as a Person. If, with the aid of Mosheim and Dorner, I am able, on a review of Philo's language, to believe that he too did *not* view the Word as a Person, but treated it in the way of *personification*, of which his books are so full, then certainly the probability that John also viewed it in the same way must justly be greater to myself than it was to Professor Norton.

(2) For the rendering, *And God was the Word*, I present the authority of Luther; of Wyckliffe's, Tyndal's, Cranmer's and the Rhemish versions — all before our Common Version — the Vulgate also; and refer to the new matter in the Notes.

(3) *This*, in verse 2, is the same Gr. pronoun as in verse 15; *this man*, in verse 7, the same as in vi. 52; and in verses 15 and vi. 52, Dr. Noyes has so rendered them. The distinction between the two pronouns, "this," and "the same," are very palpable in the pronunciation of the modern Greek, "*ootos*" and *o aftos*.

(4) In verse 3 and in other verses of the Proem, I have given the neuter pronoun IT, rather than "he" and "him," because it expresses without ambiguity what I believe to be the meaning of the Greek. It is in accordance with usage adopted by the C. V., and Norton and Noyes, in other places where the masculine pronoun *he* in Greek refers to a noun *neuter* in English; and Dr. Noyes in a foot-note regards

"it" as a fair alternative. Less than what I have thus done was to come short of my sense of a translator's duty, especially as I believe that the use of "he" and "him" perpetuates the erroneous impression of the Word as a Person.

(5) The Greek verb translated, in the same verse, *arose into being*, and occurring also in vs 6, 4, 17, is defined neither by Liddell and Scott, nor by Sophocles, "were made." The authorities quoted by Robinson for such a definition do not sustain him in it (see also note on M't. i. 1). In Heb. iv. 3, xi. 3, 1 Cor. xv. 45, Jas. iii. 9, the word includes the idea of *origin*. In Is. xlviii. 7, which R. cites, the sense is, *come to pass*, or, *originate*. He himself explains "were made" as "implying origin." John expressed his conception of the universe as *originating* from God. The distinction is not an unimportant one.

(6) The word "nothing" is in Greek *oudén;* here the words are two, *oudè ἕn, not even one thing*.

(7) "Shines on," in verse 5, is in the present tense, denoting the constant shining of the Light. Winer and Goodwin limit the translation of the Gr. *present* into the Eng. *perfect* to a verb connected with expressions of past time, as *Am I* [have I been] *so long*, &c., Jo. xiv. 9; *Before thy conception, I know* [have known] *thee*, Jer. i. 5.

(8) "Apprehended it not," in the same verse, represents the failure of the darkened mind to seize eagerly the light.

(9) "Testimony" in verse 7, and "testifier," are kept distinct, as abstract and concrete, in Greek, while our word "witness" is ambiguous. The Greek asserts that John came for the purpose of bearing testimony.

(10) *Was coming* (verse 9, the imperf. of *to be*, and the pres. partic. *coming*, without the article prefixed) is given by Tholuck after Luthardt, also by Norton and Noyes. But Winer does not recognize this *future* sense of the imperfect in the N. T. at all. Nor does Goodwin quote such a use of it in the classics, except in the sense of an act *on the point of* taking place, which, however, *did not* take place; an instance similar to which is in M'k iv. 37, *the boat was filling*. Even

in the sense of *about to come*, verse 9 would look forward to verse 14 ("the Word became flesh"); and involve the difficulty of making the writer say that the Light *was coming*, when he had just said it had always been in the world, and when in the next verse he repeats, "It was in the world." Meyer and Winer's translation, *The Light was present* (vorhanden war), is more defensible, but it also looks forward to verse 14—which is needless, and agrees less with the context and scope.

(11) Own *home* (*ta idia*); and own *people* (*oi idioi*), the former *neuter* and the latter *masculine*, are demanded by Gr. usage. Norton substantially thus renders them.

(12) "Power" is in Gr. *dúnamis;* "authority," *exousia*, as here in verse 12. Norton correctly renders "title."—"Were born" may also be rendered *were begotten.*

(13) In the same verse, the order of the Greek words is followed in the Translation, and *race* chosen as by Norton. The literal meaning is given in a note.

(14) The clauses in verse 14 are not transposed as by Norton and Noyes, because the dash is sufficient to make the meaning clear; while the order of John's thought is followed in the manner approved by Winer (p. 564). The preposition before "father" Dr. R. gives here in the sense of *proceeding from.* Norton gives it the same force, with a slightly different shade. It is the same preposition as in verse 6, where W. (p. 365) renders, "He made his appearance, sent from God."

(15) The verb translated *has come to be*, verse 15, has this same signification given it in the perf. by Robinson. The word translated *superior* (the 2nd "before" in C. V. and Noyes) is not the same with the 1st "before." It is *protos*, an adjective; the other is *émprosthen*, an adverb. The former means first in rank, or *superior*, as in M'k xii. 28. It is so rendered by Norton, and makes the verse free from ambiguity in English, as it is in the Greek.

(16) "Received," is *aorist. Grace succeeding grace* is the same with "grace upon grace."

(17) For the word "because," see M't v. 3. I prefixed the definite article in English to "grace and truth," as in Norton, because it seems to refer to the "grace and truth" in verse 14.

(18) The reading SON (v 18), with Td's latest reading before me of "God," was adopted because I believed the authority for the former greater, as Td himself has since decided. "Declared," is *aorist*.

JOHN viii. 58.

THE verb translated "was," in the C. V. and in Noyes, I have rendered *came into being*, because it is the same word denoting *origin* as in i. 3, and expresses the sense both more forcibly and less ambiguously in connection with the last clause. I am sustained by Norton in translating this last clause, *I am* [*he*].

Noyes has rendered it, *I have been*. Mey. and Win. express the same opinion (W. pp. 267, 330) — an opinion which I did not early notice, or I should have spoken of it in my 1st edition.

A reference supposed by very many to Ex. iii. 14, "I am what I am"; and, "I am," is utterly indefensible. In Hebrew, it is the simple verb of existence, with no subject pronoun expressed. In the Septuagint, it is *I am he who is*, or, *I am the Being* (ἐγώ εἰμι ὁ ὤν); and, *The Being* (ὁ ὤν) *has sent*, &c. Moreover, this very phrase, "I am what I am," Paul uses in speaking of himself, 1 Cor. xv. 10; and equally proves that Paul too is God.

The only strictly parallel phrase adduced by Winer to sustain the rendering in the sense of existence, "I have been," is in Ps. lxxxix. 2 (Sep.; but xc. 2, in the C. V.), which in

the Greek is σὺ εἶ; literally, *Thou art.* But in the Heb. original it is, *Thou* [*art*] *God.* Its Greek translation therefore demonstrably stands in the very class of instances given in the Notes, viz., *Thou art* [*he*]; i. e. *Thou art* [*God*] — as is the sense of the Hebrew. Whom, or what, the "he" denotes in Greek, the context always makes clear. In Ps. lxxxix. 2, it is *God;* in Jo. viii. 58, it is the *Messiah.* The force of a similar phrase in Is. xlvii. 8, and Zeph. ii. 15, is, *I am* [*princess*] (or, *ruling power*); and to translate it in the sense of *existence*, is preposterous.

But even on the supposition that the phrase in Ps. lxxxix. 2, means *existence* merely, the sense (along with the use of the emphatic personal pronoun) being THOU (Thou, emphatically — Thou, and nobody besides Thee) *wast before the birth of the world,* — what kind of sense would there be in declaring, I (I, emphatically — I, Jesus of Nazareth, and nobody besides me) *existed before the birth of Abraham?* It is sheer untruth and nonsense. For did not also Adam and myriads of his descendants live before Abraham? Moreover, in all the other instances quoted by Winer, and by Goodwin also (except 1 Jo. iii. 8, the devil [and none other] sinneth from the beginning), the subject pronoun, or the subject noun, *is not expressed*, and *not emphatic;* here in John viii. 58, and in similar phrases throughout the N. T., and, so far as I can discover, throughout the Septuagint, it *is* expressed and emphatic. They are two totally distinct cases.

But further, the acknowledged meaning, elsewhere in the N. T., being *I am* [*he*] (I, and nobody else), or words equivalent, why go out of the N. T. for the meaning of it in John viii. 58? (1) Does the context demand it? No; for the very question in dispute was, Whether Jesus is the Christ — which it is also the declared object of the composition of the Gospel to show. Twice already in the course of the discussion (vs 24, 28), Jesus had expressly declared it, and in the very same words as here employed in verse 58. And now for the third time he says virtually, doubtless with heightened emphasis, "I, Jesus of Nazareth, *I* am [he]; he,

whose day, — as I have just told you, — Abraham rejoiced to see".

Again I ask, Why go out of the N. T. for the meaning? (2) Was such an answer insufficient to rouse the rage of the Jews? See the Notes on this point. If then the context and exigency of the passage agree with the established "usus loquendi," why go out of the N. T. to the Old, where, after all, nothing is found to help the matter, but only to make it worse for those who go thither? Will any competent critic, who holds that John meant to represent Jesus Christ as personally pre-existent, whether he believes the doctrine, or rejects it, explain why?

I am aware that the translation, *I am before the birth of Abraham*, has been supposed by some simply to express the fact of the existence of Jesus in the purposes of God. And if a stress be laid on the pronoun *I* (including in the mind of Jesus the office of the Christ), the meaning will be the same with "*I am* [*he*]." But such an interpretation seems so forced that few scholars will adopt it. And the interpretation that he in his inspired mood identified himself with the Light, which shone on all men before Abraham and filled his own entire being, without however thinking in the least of his own pre-existence as a Person, is still more forced: though properly qualifying it, and conceiving the light in its dawning and light from the risen sun to be one and the same, I too can heartily affirm it. But such cannot be the meaning here.

Since writing the above, "Paulus on Romans," which I never happened to see until very recently, has been put into my hands. His argument, filling nine pages, is the same in general nature and scope as my own. He quotes Wetstein as asking "for the place of Scripture where ἐγὼ εἰμί means *I exist*; or, *I existed*."

THE results thus reached, in connection with the facts presented in the Notes, have for me the force of demonstration, as much as anything in critical science can have. But I look up and see, at one extreme, the large body of theologians and leading men in the Church, who believe that John intended to represent the Word as a Person appearing on earth afterwards as the man Christ Jesus, and that Jesus himself expressly declared himself to have been pre-existent; who also insist on these as vital truths of Christianity, and deny to those rejecting them the Christian name. I see also, at the opposite extreme, a large number who — expressing the same belief as to the intent of the author of the Proem to the Fourth Gospel — pronounce his statement of truth erroneous; pronounce erroneous the subsequent statement in viii. 58 (whether regarded as an inaccurate record of language spoken, or as the expression of a false idea in the mind of Jesus); pronounce erroneous also the statement in the same Gospel as to the time when Jesus and his disciples ate the paschal supper. Extremes meet.

To the Church, with her Creed enforced by the decisions of her clergy since the council of Nice, and by the voice of her leading men, multitudes will continue to flock, through their yearnings for deliverance from the condemnation of sin, and for a better life. Her catechumens will join themselves to her, and her ministers continue to preach from the standpoint of their ecclesiastical training. But many of her own lay members, and of her trained ministers, are later in life often in sore mental conflict with the Creed to which they in early life gave their assent. A secret unbelief and feeling of repellency exist to a great extent in her congregations, through the struggle which her leaders occasion in the mind by putting what they call Christianity in opposition to the Reason of men. And the wish exists in some of the best and most intelligent of her children, that the Church throughout the world might have, for her simple condition of discipleship, the confession that Jesus is the Christ, the Son of

God — assured that those believing this will have life in his name.

At the other extreme, among those who seem to see so much in the Christian records which they reject as untrue, there is nevertheless so clear apprehension of the fulness of revelation of spiritual and moral truth in the teachings of Jesus, and genuine conformity to his precepts, and hearty recognition of his perfect life, that they are rightly to be counted among his disciples. Doubtless, many liberal Christians will assent to Professor Norton's statement, that "it is not important to decide whether John did, or did not, represent the Word as a Person, in order to determine our own judgment about the truth of it;" deeming the authority of the disciple separable from that of the Master, in matters of truth not expressly taught by the Master. Hence, to believe every thing the Proem asserts, may not be essential to the Christian name. I can easily conceive also of possible errors, like that in respect to the time of a particular event, without having my conviction disturbed of the general reliableness of the record. Nor do I consider as vital to Christianity, the actual occurrence of every so-called "miracle" recorded; or the question of their *nature*, except in the sense of mighty deeds actually performed. Moreover, the cases are not unfrequent, in which some of the best and most intelligent liberal Christians take the phrase "I am," or "I have been," in the sense of declaring the pre-existence of Christ, and believe it; or take it as declaring simply the identity of himself with the doctrines he proclaimed, and that in substance those doctrines were made known to men before Abraham. But to assume that Jesus meant to declare his own personal pre-existence before Abraham, — and it seems to me that nine out of ten will thus interpret the phrase "I am (or, "I have been") before Abraham was," — to assume this, and to pronounce the statement erroneous, must, with other instances of the like kind, make it difficult for those, who think so, to keep up much respect for a record full of untruths and blunders: and with John's Gospel, which has done more to pro-

mote the Christian life among men than all the other three, the entire record would soon be dismissed as obsolete.

Surely a higher destiny awaits the Christian records and Christianity itself. The Church, taking to her fellowship again the churches which she has disowned as "heretical," but which confess as sincerely as any others attached to her, that Jesus is the Christ, the Son of God, shall on a broader platform address her invitations to men, shall win their best intelligence and hearty loyalty, persuading them to become disciples of her Master in his teachings and spirit and life. Amid whatever diversities of opinion and of forms of worship, the spirit of Christ will be visible in the Church, as her children stretch forth their hands and proclaim, each without reservation or restriction, "Behold my mother and my brothers! For whoever does the will of my Father in heaven, he it is who is my brother, and sister, and mother." Standing in the midst of them, and not ashamed to call them brothers, Jesus Christ will with one heart and voice be proclaimed "the Head of the Church," "in all things having pre-eminence."